

Rig Veda Samhitā

Maṇḍala - 8

(Text in Devanāgarī, Translation and Notes)



R L Kashyap



SAKSI

Rig Veda Samhitā: Eighth Maṇḍala

(Text in Devanāgarī, Translation and Notes)

- Titles and Deities of 103 Sūkta-s
- 103 Sūkta-s: Text & Translation
- Appendices including Subject Index

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
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Rig Veda Samhitā: 8th Maṇḍala

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I. Text, Translation and Notes on 1716 mantra-s

Anuvāka ⁺	Sūkta-s	# Mantra-s	Page
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		1716	

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⁺ The deities addressed in each *anuvāka* are given in section (ii).

Offered Gratefully to
The Mother & Sri Aurobindo

Dedication

In Loving Memory of

Our Father

Late Sri Bindurao Zalki (1982)

Our Brother

Late Sri Ashok Zalki (1993)

-Ramesh Bindurao Zalki

-Vittal Bindurao Zalki

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the 24 sūkta-s, including all dedicated to Agni. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pāda-s* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 33 sūkta-s, the translation is our own. In these sūkta-s, the meanings of some of the Sanskr̥t words are assigned following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

I am grateful to Smt. and Sri Ramesh Bindurao Zalki for sponsoring the printing of this book. Their generosity as well as their love of Veda-s and culture is heart-warming. I and all the staff of SAKSI pray for the blessings of Sri Aurobindo and the Mother on them, their children and their extended family.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the seven Rig Veda Maṇḍala-s published recently namely third through seventh, ninth and tenth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement.

27, March 2009

R. L. Kashyap

Ugādi, Virodhi Samvatsara

(ii) Deities in Each Anuvāka

(The number in the brackets indicates the number of hymns to that deity. A single sūkta may be dedicated to more than one deity.)

Anuvāka 1: Indra (4), Ashvins (1)

Anuvāka 2: Indra (2), Maruts (1), Ashvins (3), Agni (1)

Anuvāka 3: Indra (5), Agni (1), Maruts (1), Āditya-s & others (1)

Anuvāka 4: Indra (2), Ashvins & Vāyu (2), Mitra-Varuṇa (1),
Agni (1) & All-Gods (4)

Anuvāka 5: Couple (1), Indra (5), Indra-Agni (2), Varuṇa (1),
Ashvins (2), Agni (1)

Anuvāka 6: Agni (2), Indra (2), Ādityāḥ (1), Soma (1)

Vālakhilya: Indra (6), Ashvins (1), Indra-Varuṇa (1), others (3)

Anuvāka 7: Indra (8), Agni (1), Āditya (1)

Anuvāka 8: Indra (5), Agni (3), Soma (1), Ashvins (1), others (1)

Anuvāka 9: Indra (8), Ashvins (3), Agni (1), All-gods (1)

Anuvāka 10: Indra (6), Agni (2), Maruts (1), Several gods (1)

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1716 māntra-s in the 103 sūkta-s of the Eighth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words.

With this book, the publication of English translations of all the ten Maṇḍalas of Rig Veda by SAKSI is complete.

Every mantra traditionally is divided into several pāda-s usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure free from rhyme. Since a line of English text corresponds to one *pāda* in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

As in our earlier SAKSI publications the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantra-s, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantra-s which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In section (ix), we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda', gives an excellent overview of several aspects of Veda including mantra, metre, r̥ṣhi-s, power of deities and some of the interesting topics in it.

(iv) Maṇḍala 8: An Overview

[There are several excellent overviews of the entire Rig Veda in our books of translations of Maṇḍala-s 1,3-5 etc., and also in the book, "The Essentials of Rig Veda".]

This Maṇḍala with its 103 sūkta-s having 1716 mantra-s is the third most voluminous among the ten Maṇḍala-s. As a comparison, Maṇḍala one has 2006 mantra-s, Maṇḍala 10 has 1754 mantra-s. Even though the average number of mantra-s in a sūkta in the entire Rig Veda is about ten, this number is about seventeen in Maṇḍala 8. The first five sūkta-s have 160 mantra-s.

The arrangements of the hymns to the various Gods are also different from that in most other Maṇḍala-s. Usually each Maṇḍala begins with a sūkta or sūkta-s to Agni and then the sūkta-s to Indra and others follow. Here the Maṇḍala begins with sūkta-s to Indra. The first sūkta to Agni is the sūkta eleven. There is an attempt at having several different deities in each anuvāka.

There are about 58 sūkta-s to Indra (including those with dual divinities) exceeding those in other Maṇḍalas. Thus the book can be called Indra Maṇḍala.

There are no complete sūkta-s to divinities prominent elsewhere such as Rudra, Viṣṇu, Bṛhaspati, Sarasvati, Vaishvānara, Ṛbhu-s etc. Apart from Indra and Agni, it has twenty sūkta-s to Ashvins, the lords of enjoyment and three to Maruts, the thought-powers with life-energies.

This Maṇḍala has two or three mantra-s at the end of several sūkta-s having the praise of gifts and the benefits derived by the givers. There are in all about 30 such mantra-s. The names of givers are Āsanga, Vibhanda, Pakasthan etc. Their names are listed in the Subject Index under the heading, 'givers, lavish'. There are also familiar names of ṛṣi-s such as Purukutsa, Shyāva etc.

An interesting feature of this Maṇḍala is the questioning of the existence of Indra. The person is the seer Nema and the question is in (8.100). He boldly asks, 'Does anyone know that Indra exists'? The magnificent reply given by Indra is interesting. Clearly the seer Nema, 'heard this reply', since this question was posed in his meditational mood.

There are several mantra-s indicating the closeness of the relation between Indra and seers. The ṛṣi in (8.14.1) begins his address, 'O Indra, if I were you and you were me' and indicates how he would have treated the devotee if he was Indra. The verse (8.44.23) addressed to Agni is similar.

(8.19.25) addressed to Agni declares, 'If I were immortal and you were mortal, I would not give you over to the assailant or to sinfulness'. 'I will not give you (Indra) to anyone for any price',

(8.1.5). There are several mantra-s stating, 'we are yours'. The references are in the subject index under the heading, 'Intimacy of the Gods and the seers'.

(8.58.2) states the basic idea behind the Upanishads and later books, 'The One (*ekam*) has become all this'. But still Rig Veda maintains its subtle balance between the One and Many. It uses the epithet *ekah* to Agni, Sun, Uṣha in (8.58.2). 'Sun manifests all things', 'Uṣha illumines all things', 'Agni is kindled in many ways'. Note the psychological meaning of kindling. 'The yajna is yoked by the Brāhmaṇa who is silent' (8.58.1).

This Maṇḍala has a unique sūkta (8.31) regarding the yajna-performing couple. There is no similar sūkta elsewhere. The yajamāna and his wife are the patrons of yajna and also its main performers. Literally '*yajamāna*' means one who measures or builds the yajna.

'They press the Soma with one mind, (8.31.5);

They are illumined by the vast inspired knowledge, (8.31.7);

They make an offering all the riches they have earned, (8.31.9);

The revelation comes to them day by day, unceasingly, (8.31.4);

The enjoyable things come in their front, (8.31.6);

They enjoy the universal life (8.31.8);

They do the work of gods''.

There are several mantra-s regarding the teaching given by gods to the sacrificers. (8.14.2) declares, 'that if I were you (Indra), I would instruct the thinker about the Rays'.

There are half a dozen mantra-s dealing with the healing powers. They are listed in the Index. (8.1.12) deals with the fixing of the bones broken in an accident using the power of mantra-s.

There are numerous references to the inner yajna. Even though outer yajna was performed with great faith, the inner yajna was performed all the time. (8.62.8) mentions the formation of the highest gods in us.

We usually think that Indra killed the demon Vṛtra by means of the weapon Vajra. (8.2.32) states that Indra killed Vṛtra by the power of discernment (*dakṣhiṇa*). Recall that Uṣhanas, the seer, made the gladdening, foe-destroying Vajra for Indra, (1.121.12).

The anecdote of the lady seer Āpāla (8.91) is interesting. The deeper meaning of the three boons needs careful study.

(8.79.2), a mantra to Soma declares that, 'he heals the sick, makes the blind see and the lame walk'. The deeper meaning behind 'making the blind see', 'lame to walk' should be noticed.

There are about 70 verses in praise of work, specially mentioning work. Some of them deal with the works done by gods like Agni. Others deal with the works done by human beings or exhortations to them to do work.

It has several interesting phrases,

'Method of beauty and discernment, the left hand and right hand paths' (8.81.6). Indra does all the works', (8.96.19). Offering to gods need not be substantial. The ṛishi in (8.102.19) states, 'that I bring the little I have'.

Another seer says, 'we are not too poor to offer', i.e., there is the tendency not to give.

(v) Ṛishi-s of Maṇḍala 8

The dominant contributors to this Maṇḍala are the Kāṇva-s, Āṅgīrasa-s, Ātreya-s and Bhārgava-s. The list given below begins with Kāṇvaḥ (29:52) which indicates that there are 29 ṛishis in this lineage and they have contributed 52 sūkta-s. Below the Kāṇvaḥ in bold-face, we give the names of 29 ṛishi-s in this family along with the sūkta numbers associated with them. Āyuh/52 indicates that sūkta 52 is due to the Ṛishi Āyuh. When a sūkta has several ṛishis, the sūkta is assigned to all of them. Hence we see the same sūkta assigned to several ṛishis. Pragātha Kāṇva has only two mantra-s 1.1, 1.2 in the first sūkta assigned to him. Still we have listed the sūkta number under his name also.

Kāṇvaḥ (29;52)

Āyuh/52
 Ashvasūkti/14,15
 Brahmātithiḥ/5
 Devātithiḥ/4
 Goṣhūkti/14,15
 Irimbiṭhiḥ/16,17,18
 Kṛshaḥ/55
 Kurusutiḥ/76,77,78
 Kusidī/81,82,83
 Mātarishvā/54
 Medhātithiḥ/1,2,32,33
 Medhyaḥ/53,57,58
 Medhyātithiḥ/1,2
 Nābhākāḥ/39,40,41,42
 Nāradaḥ/13
 Nīpātithiḥ/34
 Pṛṣhadhraḥ/56
 Parvataḥ/12
 Pragāthaḥ/1,10,48,62,63,64,65
 Praskaṇvaḥ/49
 Puṣṭiguḥ/50
 Punarvatsaḥ/7
 Sadhvamsaḥ/8
 Shashakarnaḥ/9
 Shruṣṭiguḥ/51
 Sobhariḥ/19,20,21,22,103
 Suparnaḥ/59

Trishokaḥ/45

Vatsaḥ/6,11

Āngirasaḥ (15; 24)

Priyamedhaḥ/2, 68, 69, 87
 Pūதாகṣhaḥ/94
 Binduḥ/94
 Kṛṣṇaḥ/85,86,87
 Nṛmedha/89,99,90
 Puruhanmā/70
 Purumedha/89,90
 Shashvatī Āngirasi/1
 Shrutakakṣhaḥ/92
 Sukakṣhaḥ/92,93
 Tirashchīḥ/95,96
 Virūpa/43,44,75
 Vyashvaḥ/26
 Sudīthi/71
 Purumiḷha/71

Ātreyaḥ (5;8)

Archanānāḥ/42
 Gopavanaḥ/73,74
 Saptavadhriḥ/73
 Shyāvāshvaḥ/35,36,37,38
 Apālā Ātreya/91

Bhārgavaḥ (4;4)

Jamadagniḥ/101
 Kṛtnuḥ/79
 Nemaḥ/100
 Prayogaḥ/102

Other Rishis (23;27)

Agniḥ Gṛhapatiḥ Sahasah
sutaḥ/102

Agniḥ Pāvakaḥ

Bārhaspatyaḥ/102

Agniḥ Yaviṣṭṭhyaḥ Sahasah
sutaḥ/102

Bhargah Prāgāthaḥ/60,61

Dyumnikah Vāsiṣṭhaḥ/87

Dyutānah Mārutiḥ/96

Ekadyūḥ Naudhasaḥ/80

Haryataḥ Prāgāthaḥ/72

Indraḥ/100

Kaliḥ Prāgāthaḥ/66

Kashyapaḥ Mārīchaḥ/29

Mānyaḥ Maitrāvaruṇiḥ/67

Mātsyāḥ/67

Manuḥ Vaivasvataḥ/
27,28,29,30,31

Matsyaḥ Sāmadaḥ/67

Nodhāḥ Gautamaḥ/88

Plāyogiḥ Āsangaḥ/1

Rebhaḥ Kāshyapaḥ/97

Tritaḥ Āptyaḥ/47

Uṣhaṇa Kāvyaḥ/84

Vashaḥ Ashvyaḥ/46

Vasurochiṣhaḥ Angirasaḥ/34

Vishvamanāḥ Vaiyashvaḥ/
23,24,25,26

The total number of Rishis who have contributed to this Maṇḍala is 76 which includes two women-seers.

(vi) The Deities and their Sūkta-s

Āditya-s/18.1-7; 8-10-22; 19.34-35; 47, 67

All-gods/25.1-9; 25.13-24; 28-30, 83

Agni/11, 19, 23, 38, 39, 40, 43, 44, 56, 60, 71, 72, 74, 75, 84, 102, 103

Ashwins/5, 8-10, 18.8, 22, 26, 35, 42, 57, 73, 85-87

Indra/1-4, 6, 12-17, 21, 24, 31-34, 36-38, 40, 45, 46, 49-55, 59, 61-66,
68-70, 76-78, 80-82, 88-93, 95-99, 100

Maruts/7, 20, 94

Mitra-Varuṇa/25.1-9, 13-24; 8.101.1-5

Sole One/58

Soma/48, 79

Sūrya/56

Uṣha/47.14-16

Varuṇa/25, 10-12; 42.1-3; 41, 59

Vāyu/18.9, 26.20-25; 46.25-28, 32

Yajna-performing couple/31

[Some sūkta-s have verses on topics not mentioned above; hymns to dual deities are assigned to both the deities in the above list.]

(vii) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the divine will-power united with wisdom. Human will-power is a feeble projection of this power. Priest of call (<i>hotar</i>) who calls the other gods.
Aryamā:	The lord of exalted power.
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati.
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantra-s, Gaṇapati.
Īla:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human and frees the energies and Ray-cows imprisoned.
Mahī:	Goddess of the vast.
Maruts:	Life Energies.

Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
Ṛbhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight, the delight released by work
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	Divine form-maker
Uṣha:	The goddess of Dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanaspati etc., and topics such as, 'The manifestation of bliss'.

(viii) More on Gods

a. Vedic Gods

b. Indra, the Divine Mind

c. Agni, the Divine Will

d. Ashvins, the Lords of Bliss and Healing

e. Maruts, the thought Forces and Life-powers

a. Vedic Gods

The deva-s are supra-physical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man or woman and show him or her the way to a divine consciousness and immortal life. Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

Each god such as Agni or Indra represents a distinct aspect of the Supreme One, *tat ekam*.

b. Indra, the Divine Mind

The role of Indra, the lord of the Divine Mind, is to help man develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all the actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

The principle which Indra represents is Mind-power released from the limits and obscurity of the nervous consciousness. It is this enlightened intelligence which fashions right or perfect forms of thought or of the action not deformed by the nervous impulses, not hampered by the falsehood of sense (SA, SV, P.262).

In (1.4.1) Indra is imaged as a cow which gives abundantly the milk. The milker is the *ṛishi*. Just as a cow yields its milk only by pressing its teats, the *ṛishi* needs to perform work so as to release the knowledge from Indra.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the God Indra in man.

The second task is the preparation or building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition, it is like an unbaked jar, which will break if knowledge of an intense variety enters it. Hence Indra has to create new forms or subtle bodies in the modern parlance which can receive the knowledge given and allow for its growth.

To understand the third task, we have to become familiar with the Vedic idea that the subconscious darkness in man holds concealed in it all the secret riches of light and power that belong to the divine life. These riches are hidden by the demonic forces of falsehood collectively known as *dasyu*; prominent among them are *Vṛtra* or *Ahi*, *Vala*, *Paṇi* etc. These hostile powers actively oppose the human efforts to recover the Divine Light and the Power. The existence of these non-human forces operated by the non-human typical beings is not a surprise for anyone who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which cover the truth, or divide the Truth into mutually opposite chunks, etc. Indra battles these demonic forces led by *Vṛtra*, the coverer or tearer. *Vṛtra* and his followers operate not

only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against Vṛtra, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the Prāṇa under the control of mind and other higher powers.

The divine knowledge given by Indra is not meant to come in one step or at any moment like the experience of *samādhi* in the later yogic thought. The seers get this knowledge, step by step. Two mantra-s in the tenth hymn of the first Maṇḍala describe this procedure graphically:

“The seers of the mantra rise and attain thee as they climb a bamboo (ladder)”, (1.10.1). “When he climbs from peak to peak, he sees the task yet to be accomplished; then Indra awakens in the *yajamana* the object of the ascent; Indra himself appears with the company of Gods.” (1.10.2)

Soma is closely connected with Indra. The notes in the verses (8.1.1) and (8.2.2) mention the powers of this deity.

c. Agni, the Divine Will

Agni is a cosmic force with the qualities of light (or knowledge) and power in perfect harmony. He is the Divine will who impels the human beings to begin all the necessary activities. Every activity requires a variety of cosmic powers. Consider for example the subject of cooking. It calls for a variety of cosmic forces namely the properties in the grains and vegetables which can nourish us, the physical energy needed for cooking, and the ability of the various ingredients to combine with one another etc. It is Agni who brings all these cosmic forces or Gods needed for the performance of any activity. Every activity is viewed as a yajña or sacrifice. Agni takes his seat within us (in our subtle bodies) because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring rightness, the Truth-in-movement *ṛta*. He releases this Truth and Right in many activities. He upholds men in their actions, efforts and labours. Hence the first verse of Maṇḍala 5 declares that he is kindled in man (5.1.1) and does his work for upward climbing humanity.

d. Ashvins, the Lords of Bliss and Healing

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūkta-s are dedicated to Ashvins in the entire RV. They are commonly referred to as “*madhumān*” (4.45.1), full of honey or the Delight of Existence. “Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as ‘*shubhaspati*’, the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.”

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgments, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades

all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

Leaders of the Journey

There are several mantra-s which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatya-s*, the leaders of movement (derived from the word 'nas', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscious Truth", (Sri Aurobindo, SV, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature's self-arranging force. "Give us, O Ashvins,

the luminous impulsion that may carry us across darkness", (1.46.6). "Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths", (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, "the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being". "O Ashvins you come in your beautiful car with three columns, moving in the three worlds"; (1.47.2). "O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey", (1.47.4). "Your car born of truth" (3.58.8). "On the summit of the hill, you placed firm the wheel of car, the other wheel goes around" (1.30.19). One wheel of the Ashvins' car is placed on the summit of the plane of the physical consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

e. Maruts, the thought Forces and Life-powers

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance." [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gana-s* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuosity, they are called as the

children of the fierce God Rudra, *rudrāḥ*, (8.7.12); *rudrāsaḥ*, (8.13.28).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣṭha*, (8.63.12, 8.83.9); *marutvantam Indra*, (8.76.1,5,6).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *sva* and the truths of Indra." [Sri Aurobindo, SV] "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [T.V. Kapāli Sāstry].

The benefits of the mantra-s addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a chariotcer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

"O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

“Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance,” (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, “They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge.” (1.166.2)

(ix) Some Important Words

<i>adhvara:</i>	pilgrim-rite; yajna regarded as a pilgrimage journey. <i>adhva</i> is path
<i>adhvaryu:</i>	leading priest in the rite; Agni
<i>aditi, diti:</i>	Aditi is the infinite indivisible mother; Diti is the mother of finites
<i>apāka:</i>	wise person
<i>apāmsi:</i>	works
<i>apa:</i>	away
<i>apaḥ:</i>	work, (10.12.4); waters set in action, (3.6.7)
<i>apasah:</i>	works, doers of work
<i>arātīḥ:</i>	hostiles, non-givers
<i>arati:</i>	traveler, worker, pilgrim
<i>ari:</i>	warrior
<i>āpaḥ:</i>	waters or dynamical energies
<i>dakṣha:</i>	discernment or discrimination; <i>dakṣhiṇa</i> is light of discernment; ordinary meaning is gift
<i>ghṛta:</i>	mental clarity, light; ghee
<i>goḥ, gauḥ:</i>	Rays of knowledge, cows, ray-cows
<i>hamsa:</i>	swan; the soul soaring to the heights

<i>havyam:</i>	oblation or offering; it signifies action (<i>karma</i>), giving of what we have to the cosmic being
<i>hotā, hotṛ:</i>	priest of the call, the priest who invokes the other gods to come to yajña; it is always Agni
<i>kāvya:</i>	wisdom of a seer; seer-wisdom
<i>kratu:</i>	will-power
<i>manīshā:</i>	mental wisdom
<i>pāka:</i>	immature
<i>pañchajana:</i>	five peoples; see the 'Essentials of Rig Veda', chap. 27
<i>rādha, rādhasaḥ:</i>	achievement, (5.13.6)
<i>ratna:</i>	ecstaṣy
<i>rayi:</i>	usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
<i>ṛk:</i>	mantra of illumination in metrical form
<i>ṛtam:</i>	Right activity; truth in movement
<i>sādha:</i>	achieving the aim, (3.1.17);
<i>sādhuh:</i>	perfection; efficient in works
<i>shravas:</i>	higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
<i>stoma:</i>	affirming laud; repetition of several rik mantra-s in an order
<i>svadha:</i>	self-law; the law which supports each entity from within
<i>toka:</i>	son; god being born as a son of the human yajamāna, creations of a person;
<i>uktha:</i>	utterance (of a pāda of mantra)
<i>uruṣhya:</i>	guard
<i>ushanas:</i>	aspirant; name of a seer, (4.16.2)
<i>ūti:</i>	protection; growth of the god in a human being

<i>vr̥shabha:</i>	bull, the mighty one; one who showers gifts, the supreme person
<i>vāja:</i>	plenitude, plenty of everything
<i>vedhaḥ:</i>	ordainer or arranger of all actions in nature
<i>vrata:</i>	workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

(x) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire, by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
R̥k, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	Has two meanings, in the entries below

SV, SA:	The Secret of the Veda, by (SA)
SV (123):	Mantra 123 of the Sāmaveda Samhita
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣhṇik (8/8/12):	Uṣhṇik metre with three pāda-s with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having ‘c’ pāda-s, each with ‘b’ syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pāda-s, each having 11 letters, a total of 44.

Anuvāka 1: Sūkta-s (1-5)

[The first four Sūkta-s are dedicated to Indra, they end with the praise of giving gifts; the fifth is to Ashvins. The fourth has 4 mantra-s to Pūshan.]

1. Indra and Gifts

**Riṣi: 1,2, Pragāthaḥ Ghaurah Kāṇvaḥ; 2-29, Medhātithi
Kāṇvaḥ; Medhyātithī Kāṇvaḥ; 30-33, Plāyogih Āsangaḥ;
34, Shashvatī Āngirasī (A lady Riṣi);**

- 8.1.1: All of you laud Indra**
- 8.1.2: He is undecaying and works anywhere**
- 8.1.3: May our chants increase you (in us)**
- 8.1.4: The seers make others cross over calamities**
- 8.1.5: Will not give you (Indra) away for any price**
- 8.1.6: More precious than my parents**
- 8.1.7: Where have you gone?**
- 8.1.8: Gāyatrī rhythm**
- 8.1.9: Your swift horses**
- 8.1.10: Indra is the milch cow to be milked**
- 8.1.11: Indra and Kutsa**
- 8.1.12: Healing the body hurt in accident**
- 8.1.13: May we fix our minds with little effort**
- 8.1.14: May we gladden you**
- 8.1.15: May our Soma render you rapturous**
- 8.1.16: May the confirming laud reach you**
- 8.1.17: Gods milk the Soma**
- 8.1.18: May my words increase you**
- 8.1.19: Indra nourishes the devotee**
- 8.1.20: We solicit favours from you**
- 8.1.21: His power spreads delight**
- 8.1.22: Indra praised even by foes**
- 8.1.23: Become joyful by our achievements**

8.1.24: Golden chariot is allied with the mantra

8.1.25: Your steeds

8.1.26: You have joy in the word

8.1.27: He is the sole one

8.1.28: The movable city of Shushna

8.1.29: Lauds on the rise of Sun

Subhymn on gifts received

8.1.30: We are the lavish givers

8.1.31: Gifts from persons of subtle vision

8.1.32: Āsanga's gift of golden purse

8.1.33: Āsanga gives spontaneously

8.1.34: The lady Shashvatī

Metre: 1,3,5-32, Brhatī (8/8/12/8); 2,4, Satobṛhatī

(12/8/12/8); 33-34, Triṣṭup (11,4)

[A brief essay on Indra is in pages (xvi-xviii).]

8.1.1:

Together all of you laud Indra, the showerer (3),
when the Soma-delight is ready (4).

Repeatedly voice (his greatness) (5).

Praise none other than Indra (1).

Do not harm, O friends (2).¹

[In the Rig Veda, wherever Soma is mentioned, there is the word 'sute' pressed out, indicating that Soma delight is released wherever there is effort or work. Soma is the *ānanda* released by work. Here we use the notation Soma-delight. See also (8.97.2), (8.97.6).

vr̥ṣhan: showerer (of all desires), (1.7.6); mighty one, (3.27.15);

vr̥ṣhā: showerer, (1.7.8); recall *vr̥ṣhī*, rain; the abundance of heaven, (6.13.1)]

¹ मा चिदन्यद् वि शंसत (1), सखायो मा रिषण्यत (2),

इन्द्रमित् स्तोता वृषणं संचा (3), सुते (4), मुहुर्बुध्या च शंसत (5)

8.1.2:

He is undecaying and is a bull rushing at foes (1).

Like a Ray, he has power over men of vision (2).

He is the hater of hostiles; he can go anywhere (3).

He can act in both heaven and earth (4).

He is bounteous and has access to the riches of the two (5).²

[*gām*: Ray of mental knowledge; clearly it cannot be a cow;

samvananaḥ: can go anywhere, (10.93.12);

Line 2: two: earth and heaven;

charṣhaṇīśaham: one having the power to influence men of far-sight, men of vision, (8.19.35);

vṛṣabha: bull; strong master, (1.140.10), Lord, mighty one, (1.171.5)]

8.1.3:

These people (1),

invoke you in various ways for protection (2).

O Indra, may our prayers (3),

increase (your powers) in us all the days (4).³

[*brahma*: wisdom-words, prayers, (10.80.7), (not the four-faced god of purāṇa)]

8.1.4:

O Maghavan, the illumined seers, who conquer foes (2),

make the illumined people to cross over calamities (1,3).

Come near us and bring many forms of plenitude (4),

so that they can be close to us for our increase (5).⁴

² अ॒व॒क्र॒क्षिणं॑ वृ॒षभं॑ यथा॒जु॒रं (1), गां न च॑र्ष॒णीस॑हम् (2),

वि॒द्वेष॑णं स॒वर्न॑ना (3), उ॒भय॑क॒रं (4), मं॒हि॒ष्ठम् उ॒भया॑वि॒नम् (5)

³ यच्चि॒द्धि त्वा॒ जना॑ इ॒मे (1), ना॒ना ह॑वन्त ऊ॒तये॑ (2),

अ॒स्माकं॑ ब्र॒ह्मे॒दमि॑न्द्र (3), भू॒तु ते॒ अहा॑ बि॒श्वा च॒ वर्ध॑नम् (4)

⁴ वि त॑र्तूर्यन्ते (1), मघ॑वन् वि॒पश्चि॑तो अ॒र्यो (2), वि॒पो जना॑नाम् (3),

उप॑ क्रम॒स्व प॒रु॒रूप॑मां भ॒र वा॒जं (4), नेदि॑ष्ठम् ऊ॒तये॑ (5)

[*vājam*: plenitude, plenty of plenty;
maghavan: Indra; master of fullness, (8.97.13); king of riches,
 (6.15.15);]

8.1.5:

O Indra, I would not give (sell) you for a large price (1);
 I would not give you for a thousand,
 not for ten thousand, O one with Vajra (2).
 O opulent one, not (give you for) an unlimited fee (3).⁵
 [*adrivaḥ*: Indra; bearer of *adri*, the thunder bolt; thunderer; master
 of the hill of being (*adri*), (8.97.9);
vajra: weapon (power) of sound and light; lightning-flash, (8.100.7);
vajrivaḥ: Indra, one with Vajra; thunderer;
ayuta: ten thousand; Tai. Sam. (7.2.20) gives the ascending list of
 large numbers beginning with *shata*, *sahasra*, *ayuta* etc.]

8.1.6:

O Indra, you are more precious than my father (1),
 more than my brother who is not affectionate (2).
 O treasure, you are equal to my mother (3,5),
 for you render me distinguished (4),
 with the wealth and achievements (6).⁶
 [*rādhasaḥ*: achievements, (10.140.5)]

⁵ म॒हे च॒न त्वाम् अ॒द्रि॒वः परा॑ शु॒ल्काय॑ दे॒याम् (1),

न स॒हस्रा॑य॒ नायु॑ताय॒ बज्रि॑वो (2), न श॒तार्य॑ श॒तामघ॑ (3)

⁶ व॒स्योँ इन्द्रा॑सि मे पि॒तुः (1), उ॒त्त भ्रा॑तुः अ॒भुञ्ज॑तः (2),

मा॒ता च॑ मे (3), छ॒दय॑थः (4), स॒मा व॑सो (5), व॒सुत्व॒नाय॑ रा॒धसे॑ (6)

8.1.7:

Where have you gone (1)?

Where are you now (2)?

Your mind travels amidst many aspirants (3).

You are a warrior entering the enemy cities (5),
you are the destroyer of the cities (of foes) (6).

The chanters are singing your praise (7).

Please come here (4).⁷

[*agāsiṣhuḥ*: those who sing (your praises) (S); (occurs once);
kha: door, entrance; *khajakṛt*: makes a door (to the enemy cities);]

8.1.8:

Sing the illumined chant in the Gāyatrī rhythm (1),

to the destroyer of the cities (of foes), the diffuser (2).

May he travel and be seated on the sacred seat of Kāṇva (3).

He, Vajrin, destroys the cities of foes (4).⁸

[*yāsat*: may he travel, (1.71.6);

vāvātuḥ: diffuser, (4.4.8);

vajrī: one with vajra, see (8.1.5)

gāyātram: a sacred song (8.38.10), in Gāyatrī rhythm (1.12.11)]

8.1.9:

Come swiftly to us (3),

with your horses which are vigorous and swift (2).

They can traverse tens, hundreds or thousands (of leagues) (1).⁹

⁷ कैयथ (1), केदंसि (2), पुरुत्रा चिद्धि ते मनः (3),

अलर्षि (4), युध्म खजकृत् (5), पुरंदर (6), प्र गायात्रा अंगासिषुः (7)

⁸ प्रास्मै गायात्रमर्चत (1), वावातुः यः पुरंदरः (2),

याभिः काण्वस्योप बहिरासदं यासद् (3), बज्री भिनत् पुरः (4)

⁹ ये ते सन्ति दशग्विनः शतिनो ये संहस्रिणः (1),

अश्वासो ये ते वृषणो रघुद्रुवः तेभिः (2), नः तूयमा गंहि (3)

8.1.10:

I call Indra with the illuminations of the Gāyatrī chant (2).

He is the milch-cow easily milked (3).

It gives excellent milk now (1).

Indra (causes) the wide streams of impulses of various types (4).

He makes ready and sufficient his works (5).¹⁰

[The comparison of Indra to a milch-cow is in many verses such as (1.4.1).

aram: ready and sufficient, (2.5.8)]

8.1.11:

When Sūrya harassed Etasha (1),

then Indra sent Kutsa, the son of Arjuna (3),

with two prancing horses (swift as) wind (2).

Then he quietly approached the irresistible Gandharva (4).¹¹

[Gandharva: Soma, the delight of existence; see (8.77.5)]

8.1.12: Help in Accidents

Even in the absence of healing materials (1),

before the bleeding from the broken neck (2),

the opulent Indra (4),

restores again the original condition (5),

by joining the broken neck with the body (3).¹²

[When the great mystic poet Vasiṣṭha Gaṇapati Muni (1878-1936) was involved in a bus accident, his son had a fracture in his hand.

The Muni uttered this mantra at once for healing the bones. His bones healed quickly.

¹⁰ आ तु अद्य संबर्द्धा^१ (1), हुवे गायत्रि-वैपसम् इन्द्रं^२ (2),

धेनुं सुदुधाम् (3), अन्याम् इषम् उरुधाराम् (4), अरंकृतम् (5)

¹¹ यत् तुदत् सूर एतंशं (1), बङ्ग वार्तस्य पर्णिनां (2),

बहत् कुत्समार्जुनेयं शतक्रतुः (3), सरद् गन्धर्वम् अस्तृतम् (4)

¹² य ऋते चिदभिः (1), पुरा जत्रुभ्यं आतृदः (2),

संधाता संधिं (3), मधवां पुरुवसुः (4), इष्कर्ता विहुतं पुनः (5)

purūvasu: master of many riches, (8.71.10)

rte: without, absence of, (8.2.39)]

8.1.13:

O Indra, may we be never lowly (1),
nor be without happiness (2).

May we not be like trees without branches (3).

O Indra, may we fix our minds with little effort (4).¹³

[*amanmaḥi*: fix our minds, (5.22.3);

oṣṣaḥ: burn, *duroṣhāsaḥ*: with very little burning or effort;

adrivaḥ: Indra, see (8.1.5);]

8.1.14:

O Slayer of Vṛtra, may we fix you in our mind (1,3),
without any hurried effort or mental disturbance (2).

O hero, may we gladden you repeatedly by an affirming laud (6,8),
and our great achievement (5,7),

(at least) for a short time (4).¹⁴

[*stoma*: affirming laud, chants of several rik mantra-s with
repetition according to a formula;

sakrt: once (1.105.18), short time (S)]

8.1.15:

On hearing our affirming laud (*stoma*) (1),
may the drops of Soma-delight prepared by us for Indra (2),
flowing through the purifier (3),

swiftly render him rapturous (4).

They are increased by the impelling energy currents (5).¹⁵

¹³ मा भूम निष्ट्या इवेन्द्र (1), त्वत् अरणा इव (2),

वनानि न प्रजहितानि (3), अद्रिवो दुरोषासो अमन्महि (4)

¹⁴ अमन्महीत् (1), अनाशवो अनुग्रासश्च (2), वृत्रहन् (3),

सकृत् सु ते (4), महता (5), शूर (6), राधसा (7), अनु स्तोमं मुदीमहि (8)

¹⁵ यदि स्तोमं मम श्रवत् (1), अस्माकम् इन्द्रम् इन्दवः (2),

तिरः पवित्रं ससुवांसं (3), आशवो मन्दन्त (4), तुग्रावृथः (5)

[*tugryam*: energy currents, (1.33.15); see also (8.99.7);
indavaḥ: drops, Soma-delight;]

8.1.16:

May you come today to the common laud of your devoted friend (1).
 May the confirming laud of the opulent (devotees) reach you (2).
 I desire to offer you a perfect laud (3).¹⁶

[*sadhastutim*: laud or chant offered jointly; common laud;]

8.1.17:

The Soma, squeezed and released by the press-stones (1),
 and mixed with water runs (2).

The gods dwelling in the rays as in robes (3),
 milk the stream of energies (from the Soma) (4).¹⁷

[*vakṣhaṇābhyaḥ*: streams of energies, (5.42.13);

vāsayanta: to dwell, (5.29.15);

gavyā: rays of mental knowledge;

emenam: ā + īm + enam;

naraḥ: leaders, Gods; *ādhāvata*: runs, (9.46.4)]

8.1.18:

Coming either from earth or the midworld
 or the vast and shining heaven (2),
 may you increase your body (in us) with my words (3).
 O strong of will, satisfy (the longings) of all our people (4).¹⁸

[*jmo*: earth; *kratum*: will, (8.7.24);

sukratum: strong of will]

¹⁶ आ तु अद्य स॒धस्तु॑तिं वा॒वातुः स॒ख्युरा ग॑हि (1),
 उप॑स्तुतिः म॒घोनां प्र त्वा॑ अव॒तु (2), अधा॑ ते व॒स्मि सु॒ष्टुति॑म् (3)

¹⁷ सो॒ता हि सोम॑म् अ॒द्रिभिः॑ (1), ए॒मेन॑म् अ॒प्सु धा॑वत (2),
 ग॒व्या व॒स्त्रैव वा॒सय॑न्त॒ इन्न॑रो (3), निर्धु॑क्षन् व॒क्षणा॑भ्यः (4)

¹⁸ अध॑ ज॒मो अध॑ वा दि॒वो (1), बृ॒हतो रौच॑नादधि॑ (2),
 अ॒या वर्ध॑स्व त॒न्वा गि॒रा (3), मम॑ आ॒जाता सु॒क्रतो पृ॑ण (4)

8.1.19:

To Indra pour out the Soma-delight (1,3),
which is rapturous and supremely desirable (2,4).
Indra nourishes the devotee, the seeker of plenitude (5,7),
who speeds all the thoughts (towards Indra) (6).¹⁹

[*vājayum*: seeker of plenitude; the word-ending *yu* indicates a seeker]

8.1.20:

When I beg favours from you always with the words (3),
and with the Soma-delight in the vessels (2),
may I not make you wrathful (1,5),
like a ferocious lion (4).
Who is there not soliciting favours from his master (6)?²⁰

[*galdayā*: vessel for storing Soma (S)]

8.1.21:

May the mighty Indra, most forceful among the forceful (2),
drink the exhilarating Soma, which is impelled by rapture (1).
In his rapture, may he give us a power (or son) (4),
which spreads the delight and carries away all the foes (3).²¹
[*madachyutam*: one who spreads the rapture, (1.51.2)]

¹⁹ इन्द्राय सु (1), मदिन्तमं (2), सोमं सोता (3), वरेण्यम् (4)
शक्र एणं पीपयद् (5), विश्वया धिया हिन्वानं न (6), वाजयुम् (7)

²⁰ मा त्वा (1), सोमस्य गल्दया (2), सदा याचन्नहं गिरा (3),
भूर्णि मृगं न (4), सर्वनेषु चुक्रुधं (5), क ईशानं न याचिषत् (6)

²¹ मदेनेषितं मदम् (1), उग्रमुग्रेण शवसा (2),
विश्वेषां तरुतारं मदच्युतं (3), मदे हि ष्मा ददाति नः (4)

8.1.22:

To the mortal giver (in the yajna) (2),
 who offers the Soma and lauds him (3),
 the divine Indra, who is lauded by all (5),
 and praised even by warriors (6),
 gives many desirable and blissful riches (or felicities) (1,4).²²

[*shevam*: blissful; *shevāre*: blissful (occurs once)]

vishvagūrtaḥ: praised by all, (1.61.9)

ari: warrior, (8.72.16) (in most places)]

8.1.23:

O God Indra, may you come (1),
 become joyful by our wonderfully manifold achievements (2).
 Along with the Maruts, may you fill with Soma your belly (4),
 which is like a spacious lake (3,5).²³

[*sphiram*: spacious (occurs once)]

8.1.24:

The golden chariot, allied with the mantra (2),
 is yoked with horses in hundreds and thousands (1),
 flowing with mane (3).

May it bring Indra to drink the Soma (4).²⁴

[*brahma*: mantra]

²² शेचरि वार्या पुरु देवो (1), मर्ताय दाशुषे (2),
 स सुन्वते च स्तुवते च (3), रासते (4), विश्वगूर्तो (5), अरिष्टुतः (6)

²³ एन्द्र याहि (1), मत्स्व चित्रेण देव राधसा (2),
 सरो न (3), प्रांसि उदरं सपीतिभिरा सोमेभिः (4), उरु स्फिरम् (5)

²⁴ आ त्वा सहस्रमा शतं युक्ता (1), रथे हिरण्यये
 ब्रह्मयुजो (2), हरय इन्द्र केशिनो (3), बहन्तु सोमपीतये (4)

8.1.25:

May the two peacock-tailed and dark-backed steeds (2),
yoked to your golden chariot (1),
bring you to drink the sweet Soma-food (3,5),
by which you grow to greatness (4).²⁵

[*vivakṣhase*: to grow in greatness, (10.21.1-8);

shitiprṣṭha: dark-backed, (3.7.1);

andhasa: Soma, Soma-food; see (8.2.1);

hari: Indra's steeds; see (8.12.28) for the significance of the work of these horses;]

8.1.26:

You have joy in the Word (2).
May you drink quickly this prepared Soma (1,3),
as if you are its first drinker (4).
It is full of essence and is perfected (5).
This Soma travels in its beauty and rapture (6).²⁶

[*pariṣhkṛtaḥ*: perfected, (8.39.9)

patyate: travels, (8.102.9)

girvaṇaḥ: to have joy in the word, (2.6.3)]

8.1.27:

He is the sole one whose action is all-powerful (1).
By his own law of workings, he is most forceful (or puissant) (2).
May he the handsome come and not be separated from us (3).
May he come on our call (4).
May he never reject us (5).²⁷

²⁵ आ त्वा रथे हिरण्यये (1), हरी मयूरशोष्या

शितिपृष्ठा (2) बहतां मध्वो अन्धसो (3), विवक्षणस्य (4), पीतये (5)

²⁶ पिबा तु अस्य (1), गिर्वणः (2), सुतस्य (3), पूर्वपा इव (4),

परिष्कृतस्य रसिनं (5), इयम् आसुतिः चारुर्मदाय पत्यते (6)

²⁷ य एको अस्ति दंसनां (1), महौ उग्रो अभि ब्रतैः (2),

गमत् स शिप्री न स यौषदा (3), गमत् हवं (4), न परि वर्जति (5)

[*damsanā*: one whose action or vision is all-powerful, (1.29.2);

vrata: law of workings, (occurs 12 times in RV 8)]

8.1.28:

You have destroyed completely (2),
the movable city of Shushṇa with your strokes (1).

You, the luminous one, followed him (3).

On being called, you become two-fold (4).²⁸

[*havyaḥ*: one who is called, (8.71.15);

dvita bhuvāḥ: to become two-fold, immortal in mortals, (8.71.15)]

8.1.29:

May our affirming lauds on the rise of Sun (1),

turn you towards us, O treasure (4).

May my (lauds) at midday (turn you to us) (2).

When the evening begins may we obtain you (3).²⁹

[*apisharvare*: when evening comes (5);

prapitve: to obtain (the presence), see (8.4.3);]

**[The verses 30-33 seem to deal with the praise done by Āsanga
about his gifts.]**

8.1.30:

O Medhyātithi, praise me, praise me again (1,7),

for among the opulent (3),

we are lavish givers of riches (2,6).

Even though one with horses of low quality (4),

we go in the right path and bear the best bow (5).³⁰

²⁸ त्वं पुरं चरिष्ण्वं वधैः शुष्णास्य (1), सं पिणक् (2),

त्वं भा अनु चरो अर्धं (3), द्विता यदिन्द्र हव्यो भुवः (4)

²⁹ मम त्वा सूर उदिते (1), मम मध्यंदिने दिवः (2),

मम प्रपित्वे अपिशर्वरे (3), वंसवा स्तोमासो अवृत्सत (4)

³⁰ स्तुहि स्तुहि इत् (1), एते घा ते मंहिष्ठासो (2), मघोनाम् (3),

निन्दिताश्वः (4), प्रपथी परमज्या (5), मघस्यं (6), मेध्यातिथे (7)

8.1.31:

With faith I yoke to this car these ready horses (1,2).

Men having the vision of the subtle (4),
know how to give the beautiful felicities (3).³¹

[*vananvati*: ready, (8.102.19);

yadvām: men, *pashuḥ*: one with the knowledge of the subtle; S translates *yadvam* as persons belonging to Yadu-clan. But realising that Yadu clan may not have existed in Vedic times, he gives the meaning of 'men';

yādvam appears in (8.6.48) also. In the Veda, there is no mention of the clan of anyone apart from that of seers.

Usually S renders *pashu* as cattle. Here for a pleasant change, he gives the meaning "those having the vision of subtle".]

8.1.32:

The straight forward (person) has given me a golden purse (1).

May (this king) Āsanga with a car making much noise (3),
conquer all the felicities (2).³²

[Line 1: The recipient of gift is apparently the seer Medhyātithi, mentioned in verse (8.1.30).

saubhagā: felicities, (3.15.4);

māmahe: *mamahe*: has given me;

rjrah: the straight-forward, (10.20.9)]

³¹ आ यदश्नान् वनन्वतः (1), श्रद्धयाहं रथे रुहम् (2),

उत्त वामस्य वसुनः (3), विकेतति यो अस्ति याद्वः पशुः (4)

³² य ऋज्रा मह्यं मामहे सह त्वचा हिंरण्यया (1),

एष विश्वानि अभ्यस्तु सौभगा (2), आसंगस्य स्वन्तं रथः (3)

8.1.33:

O Agni, Āsanga, son of Plāyogi, has given more than others (1),
by tens of thousands (2).

Numerous shining bulls of diffusion (3),
come out of him spontaneously (5),
like reeds from a lake (4).³³

8.1.34:

Seeing his firm body in front (1),
tall, wide and boneless (2),
the lady Shashvatī declared (3),
'O noble one, you bear enjoyments' (4).³⁴

[*bhojanam*: enjoyment, (5.34.7), (5.82.1);
sthūram: firm; *anastha*: without bones;

This verse can be interpreted in 2 ways: (i) the vision of god Indra
(ii) the meeting with the human king by Shashvatī. Shashvatī is the
lady-seer of this mantra. This verse refers to her vision of Indra.
According to S, in this verse she compliments the king Āsanga on
his body appropriate for sexual enjoyment. As usual, S quotes an
obscure anecdote.]

³³ अ॒ध॒ प्ला॒य॒ो॒गिः अ॒ति॑ दा॒स॒त् अ॒न्यान् आ॒स॒ङ्गो अ॒ग्ने (1), द॒शभिः स॒हस्रैः
(2), अ॒ध उ॒क्ष॒णो द॒श म॒ह्यं रु॒श॒न्तो (3), न॒ळा इ॒व सर॑सो (4), नि॒रति॑ष्ठन् (5)

³⁴ अ॒न्व॒स्य स्थू॑रं द॒द॒शो पु॒रस्ता॑त् (1), अ॒न॒स्थ ऊ॒रुः अ॒व॒र॒म्ब॒मा॒णः (2),
श॒श्व॒ती ना॒री अ॒भि॒चक्ष्य॑ आ॒ह (3), सु॒भ॒द्र॒म॒र्यं भो॒ज॒नं वि॒भर्षि॑ (4)

2. Indra

**Riṣhi: 1-40, Medhātithiḥ Kāṇvaḥ or Priyamedhaḥ Āngirasaḥ;
41-42, Medhātithiḥ Kāṇvaḥ;**

- 8.2.1: O treasure, drink the Soma
- 8.2.2: Soma purified by sense-powers
- 8.2.3: O Indra, rejoice with us
- 8.2.4: Indra as universal life
- 8.2.5: Indra's help is far reaching
- 8.2.6: Some pursue him in crooked ways
- 8.2.7: Three delights of Soma
- 8.2.8: The three bowls
- 8.2.9: Soma causes rapture in Indra
- 8.2.10: Soma-s are pure and intense
- 8.2.11: Indra is opulent
- 8.2.12: Soma-delights compete in the heart
- 8.2.13: May the singer excel in inspiration
- 8.2.14: Indra understands the Sāman mantra-s
- 8.2.15: Teach us about your energies
- 8.2.16: We, your friends, want to glorify you
- 8.2.17: Affirming lauds (*stoma*) to you
- 8.2.18: Gods love hardworking persons
- 8.2.19: Come to us lovingly, as to your wife
- 8.2.20: Do not delay coming to us
- 8.2.21: He gives in profusion
- 8.2.22: You offer protection to hundreds
- 8.2.23: He is most beneficial to men
- 8.2.24: Offers the plenitude rich in light
- 8.2.25: The most admirable to the adorers
- 8.2.26: May he be not far from us
- 8.2.27: He has joy in the word
- 8.2.28: Indra is honoured by riṣhis
- 8.2.29: The chanters increase you (in themselves)
- 8.2.30: One carried by words
- 8.2.31: He is not harmed by foes

8.2.32: Indra kills Vṛtra by his discernment (*ḍakṣhiṇa*)

8.2.33: Flattens the wide spaces

8.2.34: Gives great powers of hearing to all

8.2.35: Upholds all in movement

8.2.36: He is true, is creator and protector

8.2.37: Worship Indra with concentrated mind

8.2.38: He is the lord of existence

8.2.39: Those who have complete trust in him

8.2.40: Indra, the ever-wakeful

8.2.41: The lavish giver Vibhanda

8.2.42: Heaven and earth, the creators

Metre: 1-27, 29-42, Gāyatrī; 28, Anuṣṭup (8,4);

8.2.1:

Drink this Soma-delight which is pressed out (2),
and make your belly completely full, O treasure (Indra) (1,3).
O Fearless one, I am offering this Soma to you (4).¹

[*andhaḥ*: has two quite different meanings depending on accents:
अन्धः Soma, (4.1.19); अन्धः blind, (4.19.9), (8.79.2) etc.]

8.2.2:

Powered by the Divine powers (1),
pressed out by the stones (2),
purified by flowing through the covers of sense-life (3),
cleansed in rivers (it shines) like a horse (4).²

[*avyaḥ*: sense-life; sheep-skin; *avi*: sheep
avyo-vāre: cover of sense-life; occurs in many mantra-s of Maṇḍala 9.
Recall that Soma in the inner yajna happening inside us is the
delight released by work or effort done by us. It is called as Soma-

¹ इदं वंसो (1), सुतम् अन्धः पिबा (2), सुपूर्णमुदरम् (3),
अनाभयिन् ररिमा तै (4)

² नृभिः धूतः (1), सुतो अन्धैः (2), अव्यो वारैः परिपूतः (3),
अथो न निक्तो नदीषु (4)

delight. It has psychological impurities such as ego expressed as, 'the work was successful only because of me'. It is purified by sense-life (*avyovāre*). For the ritualists, the juice of the Soma creeper is purified by passing it through sheep-skin.]

8.2.3:

I have mixed it (the Soma) (2),
with corn and products of Rays to make it sweet (1).
O Indra, may we rejoice together (3).³

[*gobhiḥ*: cow; rays of light;
sadhamāde: rejoicing together, (5.20.4)]

8.2.4:

Indra is the supreme Soma-drinker (1),
in the midst of men and gods (3).
Indra, the drinker of the pressed Soma, is the universal life (2).⁴

8.2.5:

Indra whose help is far-reaching and who is easily satisfied (4),
takes pleasure (in us) (3,5).
He, kind hearted and bright (takes pleasure in us) (1,6).
(He takes pleasure in us) with Soma prepared with effort (2).⁵
[*āshī*: infusions, (1.23.1); *duḥ-āshī*: infusions added with effort;
uru-vyacham: far-reaching, (5.1.12);
na apa-spr̥ṇvate: takes pleasure in us (S);
na: in lines 1,2 stands for (*na apaspr̥ṇvate*) (S);]

³ तं ते यत् यथा गोभिः स्वादुर्मकर्म (1), श्रीणन्तः (2),
इन्द्र त्वास्मिन् सधमादे (3),

⁴ इन्द्र इत् सौमपा एक (1), इन्द्रः सुतपा विश्वायुः (2),
अन्तर्देवान् मर्त्याश्च (3)

⁵ न यं शुक्रो (1), न दुराशीः (2),
न (3), तृप्रा उरुव्यचसम् (4), अपस्पृण्वते (5), सुहार्दम् (6)

8.2.6:

Some pursue him in crooked ways with praises (3),
and with offerings of cow (1),
just as a hunter chases a deer (with tempting things) (2).⁶

8.2.7:

May the three types of Soma-delights be prepared (1,3),
for the divine Indra in his own dwelling (2,4),
for he is the Soma-drinker (5).⁷

8.2.8:

In the universal (internal) yajna (3),
three (cosmic) realms release the Soma (1).
Three bowls are completely filled with Soma (2).⁸
[Line 1: The cosmic realms are the earth, mid-world and heaven;
Line 2: The three bowls are in the subtle bodies within man known as,
anna, *prāṇa* and *manas*.
samānam: universal, (10.91.8); common;
bhārman: yajna (5);]

8.2.9:

O Soma, you are pure and are placed within many vessels (1).
You are mixed with the infusions of milk and curds (2).
You cause rapture of the hero Indra (3).⁹
[*kṣhīraḥ*: milk of knowledge; *dadhna*: solid knowledge, curds;]

⁶ गोभिर्यदीमन्ये अस्मन् (1), मृगं न ब्रा मृगयन्ते (2),
अभि-त्सरन्ति धेनुभिः (3)

⁷ त्रय (1), इन्द्रस्य (2), सोमाः सुतासः सन्तु (3),
देवस्य स्वे क्षये (4), सुतपात्रः (5)

⁸ त्रयः कोशासः श्रोतन्ति (1), तिस्रः चम्बः सुपूर्णाः (2),
समाने अधि भार्मन् (3)

⁹ शुचिरसि पुरुनिष्ठाः (1), क्षीरैः मध्यत आशीर्तः दध्ना (2),
मन्दिष्ठः शूरस्य (3)

8.2.10:

O Indra, these Soma-s, which are pure and intense (1),
are prepared for you (2).

They seek (the addition of) the infusions (3).¹⁰

[Soma-s: streams of Soma-delight]

8.2.11:

O Indra, mix the Soma (1),
with the infusions; (offer it) with Puroḍāsha (2).

I hear that you are opulent (3).¹¹

[*puroḍāsha*: frontal offering, see (8.78.1)]

8.2.12:

After being drunk, (the Soma-delights) compete in the heart (1),
like the arrogant ones consuming liquor (2).

The singers praise you easily like pressing the naked teats (3).¹²

[The delights produced by Soma are of various types. Each type contests with others for occupying the heart. The situation outwardly is like the fighting of drunkards. Only the aspirants or singers understand the powers of Soma.]

8.2.13:

O wealthy one, may the singer be also wealthy (1).

O lord of horses, may the singer excel in inspired knowledge (3),
and be equal to you, O opulent one (2).¹³

¹⁰ इमे तं इन्द्र सोमाः तीव्रा अस्मे (1), सुतासः शुक्रा (2), आशिरं याचन्ते (3)

¹¹ ताँ आशिरं पुरोळाशम् इन्द्रेमं (1), सोमं श्रीणीहि (2),
रेवन्तं हि त्वा शुणोमि (3)

¹² हत्सु पीतासौ युध्यन्ते (1), दुर्मदासो न सुरायाम् (2),
ऊधः न नृणा जरन्ते (3)

¹³ रेवाँ इद् रेवतः स्तोता स्यात् (1), त्वावतो मृधोनः (2),
प्र इत् उ हरिबः श्रुतस्य (3)

[*tvāvataḥ*: one equal to you, one like you, (1.91.8);

pra: to excel;

shrutasya: of inspired knowledge, (1.36.12), (8.71.4); well-known (S)]

8.2.14:

Indra, the enemy of the demons (2),

understands what we utter and our chants (*uktham*) (3,1).

He understands the Sāman mantra-s in song,

recited in the Gāyatrī rhythm (4).¹⁴

[*agoḥ*: one opposed to the words or Rays; demon (S)]

8.2.15:

Give us not to the host of evil forces (2),

nor to the slayer (1).

O one who is puissant, teach us about your energies (3).¹⁵

8.2.16:

We are your friends, desiring you (1);

our object is to glorify you (2).

We, of the clan of Kaṇva, adore you with chants (3).¹⁶

[Kaṇvā: those associated with the seer Kaṇva or his descendents, mentioned here as the clan of Kaṇva or as Kaṇva-s; see also (8.8.3)]

8.2.17:

O thunderer, in our recent yajna and in our works (2),

we do not recite praise to any deity other than you (1).

I know (and recite) the affirming lauds dedicated to you (3).¹⁷

¹⁴ उक्थं च न शस्यमानम् (1), अगोः अरिः (2), आ चिकेत (3),
न गायत्रं गीयमानं (4)

¹⁵ मा न इन्द्र पीयत्रवे (1), मा शर्थते परा दाः (2),
शिक्षा शचीवः शचीभिः (3)

¹⁶ वयमु त्वा तदित्-अर्था (1), इन्द्र त्वायन्तः सखायः (2),
कण्वा उक्थेभिर्जरन्ते (3)

¹⁷ न घेमन्यदा षण्ण (1), वज्रिन्नपसो नविष्टौ (2), तवेदु स्तोमं चिकेत (3)

8.2.18:

The gods love the persons who work to release the Soma (1).

They do not like the sleeping (or lazy) persons (2).

Those who are free of sloth get the rapturous Soma (3).¹⁸

[*atandra*: one free of sloth, sleepless, (1.72.7);

Line 3: Soma-delight is obtained only by effort, not by sloth; a similar idea is in (8.97.3)]

8.2.19:

Come to us quickly with the plenitude (1).

Do not be angry in coming to (ordinary persons like) us (2).

Come just like a great person coming to his devoted wife (3).¹⁹

[*hṛṇītā*: angry, (8.103.12)]

8.2.20:

O Invincible (Indra), do not delay coming to us till the evening (1),
like the unhelpful or unlovely son-in-law (2).²⁰

8.2.21:

We know about the hero who gives in profusion (1).

(We know) about his perfected mentality (2).

We know his thinkings who manifested the three worlds (3).²¹

[*sumatim*: his grace; perfected mentality, (6.1.10);

bhūri-dāva: gives in profusion, (9.87.4)]

¹⁸ इच्छन्ति देवाः सुन्वन्तं (1), न स्वप्नाय स्पृहयन्ति (2),

यन्ति प्रमादमतन्द्राः (3)

¹⁹ ओ षु प्र याहि वाजैभिः (1), मा हृणीथा अभि अस्मान् (2),

महाँ इव युवजानिः (3)

²⁰ मो षु अद्य दुर्हणावान् सायं करदारे अस्मत् (1), अश्रिर इव जामाता (2)

²¹ विद्या ह्यस्य वीरस्य भूरि-दावरीं (1), सुमतिम् (2), त्रिषु जातस्य मनांसि (3)

8.2.22:

Pour out (the Soma) to the descendents of the Rīṣhi Kaṇva (1).
We do not know any one else than him who is most mighty (2),
most glorious and offers protections in hundreds (3).²²

8.2.23:

O Soma-presser, to the powerful hero Indra (2,4),
bring the most supreme Soma (1,3,5).
May, he who is most beneficial to men, drink (the Soma) (6).²³

8.2.24:

Indra seated on the altar (1),
offers to the griefless adorers and chanters (2,4,6),
the plenitude rich in Light and the life-energy (3,5,7).²⁴
[*vājam*: plenitude, plenty of many things such as riches, (8.1.5);]

8.2.25:

O presser of Soma, hasten (2),
to offer the most admirable Soma (1,4),
to the hero and warrior, the rapturous (Indra) (5).²⁵

²² आ तू ऋञ्च कण्वमन्तं (1), न घां विन्न शवसानात् (2),
यशस्तरं शतमूतेः (3)

²³ ज्येष्ठेन (1), सोतः (2), इन्द्राय सोमं (3),
वीराय शक्राय (4), भरा (5), पिबत् नर्याय (6)

²⁴ यो वेदिष्ठो (1), अन्यथिषु (2), अश्वान्तं (3),
जरितृभ्यः (4), बाजं (5), स्तोतृभ्यो (6), गोमन्तम् (7)

²⁵ पन्यपन्यमिन् (1), सौतार आ धावत् (2),
मयाय (3), सोमं (4), वीराय शूराय (5)

8.2.26:

May Indra, the Vṛtra-slayer, the drinker of the prepared Soma (1),
be not far from us (2).

With his many protections, may he control our foes (3).²⁶

8.2.27:

May the powerful horses of Indra, yoked by mantra (1),
bring our friend Indra (2).

He has the inspired knowledge of the Words (3),
and has the joy in the Word (4).²⁷

[*shrutam*: inspired knowledge]

8.2.28:

O Indra, come to the sweet Soma-delight (1,3),
mixed with infusions (2).

O handsome and mighty one, honored by Rishis (4),
come now here for rejoicing together (5).²⁸

[*shrītaḥ*: mixed with infusions of Ray-cows and others, see (8.82.5)]

8.2.29:

The chanters (1),
increase you (in themselves) by their chants (2),
(for the sake of getting) might and great achievements (3).
Indra is the cause of the increase (of these powers) (4).²⁹

[*kāriṇam*: cause, (3.54.14)]

²⁶ पाता वृत्रहा सुतमा (1), घा गमत् न आरे अस्मत् (2),
नि यमते शतमृतिः (3)

²⁷ एह हरीं ब्रह्मयुजां शग्मा (1), वक्षतः सखायम् (2),
गीर्भिः श्रुतं (3), गिर्वैणसम् (4)

²⁸ स्वादवः सोमा आ याहि (1), श्रीताः (2), सोमा आ याहि (3),
शिप्रिन् ऋषीवः शर्चीवो (4), नायमच्छा सधमादम् (5)

²⁹ स्तुतंश्च (1), यास्त्वा वर्धन्ति (2), महे राधसे नृम्णाय (3),
इन्द्रं कारिणं बुधन्तः (4)

8.2.30:

O one carried by words (1),
the words and the utterances addressed to you (2),
together bear your mights continuously (3).³⁰

[*satra*: continuously]

8.2.31:

Only this (Indra) by himself, the bearer of the thunderbolt (1,4),
who is not harmed by foes (6),
gives the plenitude from the ancient times (3,5,7).
He is a doer of many great deeds (2).³¹

8.2.32:

Indra kills Vṛtra by his powers of discernment (1).
He is called by many in many places (2).
He is great by his vast mights (3).³²

8.2.33:

Men of vision are in him (1).
He ranges the wide spaces with his energies (2).
He makes the men of riches joyful (3).³³
[Line 2: He removes the foes everywhere.
chyautnā: energies, (6.18.8), (7.19.5);
charṣhaṇayaḥ: seeing-men, men of foresight (6.2.2);
jayāmsi: (ranges) wide spaces, (5.8.7), (10.115.4)]

³⁰ गिरश्च यास्तै (1), गिर्वाह (2), उक्था च तुभ्यं तानि (3),
सत्रा दधिरे शवांसि (4)

³¹ एवेदेष (1), तुविकूर्मिः (2), बाजौ (3), एको वज्रहस्तः (4),
सनात् (5), अमृत्तो (6), दयते (7)

³² हन्ता वृत्रं दक्षिणेनेन्द्रः (1), पुरू पुरुहूतः (2),
महान् महीभिः शचीभिः (3)

³³ यस्मिन् विश्वाश्चर्षणय (1), उत च्यौत्रा जयांसि च (2),
अनु घेन्मन्दी मघोनः (3)

8.2.34:

Indra grants great powers of hearing to all the beings (1).
He gives the plenitude to the master of riches (2).³⁴

[Line 1: (alt.): he has made all the beings who are well-known]

8.2.35:

Indra upholds all persons in movement (1).
He protects the wise (yajamāna), the seeker of Ray-cows (2).
(The-yajamāna) in turn becomes a master of riches (3).³⁵

[*apākāḥ*: wise of heart; mature, (1.110.2); *ratham*: moving, (1.70.4);]

8.2.36:

(Indra is) the illumined seer and conqueror (1).
Mounted on his steeds he kills Vṛtra (2).
He is the hero aided by the Maruts (*nṛbhiḥ*) (3).
He is true, protector and creator (4).³⁶

8.2.37:

O seer Priyamedha, worship Indra (1),
with concentrated mind (2).
Indra truly becomes rapturous by the drink of Soma (3).³⁷

³⁴ एष एतानि चकार इन्द्रो विश्वा यो अतिं शुण्वे (1),
वाज॒दावा॑ म॒घोना॑म् (2)

³⁵ प्र॒भर्ता॑ रथं॒ (1), ग॒व्यन्त॑म् अ॒पाका॑त् चि॒द् यम् अ॒वति॑ (2),
इ॒नो वसु॑ स हि वो॒ळ्हा॑ (3)

³⁶ स॒निता॑ वि॒प्रो (1), अ॒र्वि॒द्भिः॑ ह॒न्ता॑ वृ॒त्रं (2), नृ॒भिः॑ शूरः॒ (3),
स॒त्यो॑ अ॒विता॑ वि॒धन्त॑म् (4)

³⁷ यज॑ष्वैनं प्रियमे॒धा इन्द्रं॑ (1), स॒त्राच्चा॑ म॒नसा॑ (2),
यो भू॑त् सोमैः स॒त्यम॑द्वा (3)

8.2.38:

O Kaṇva seers sing (4),

the chants of inspired knowledge of the mighty Indra (1,5).

He is the lord of existence, is desirous of the inspired knowledge (2),
and is present in many places (3).³⁸

[*satpatiḥ*: Lord of existence, master of being; this epithet is used mostly for Indra, but also to Agni, Savitar]

8.2.39:

For those who have complete trust (5),

the mighty Indra, the friend, recovered (2,4),

the (stolen) Ray-cows from their foot-marks only (1),

and restored them to the men (3).³⁹

[*nṛbhyah*: men or gods]

8.2.40:

To the seer Medhyātithi who is full of thoughts (1,3),

you the ever-wakeful have come to lead him (4),

O Indra, the thunderer (2).⁴⁰

[*dhlvantam*: full of thoughts;

meṣha: ever-wakeful, (1.51.1);]

8.2.41:

You have given to me four times ten thousand (1,3),

and afterwards eight thousand, O generous Vibhinda (2,4).⁴¹

³⁸ गाथश्रवसं (1), सत्पतिं श्रवस्कामं (2), पुरुत्मानम् (3),
कण्वासो गात (4), वाजिनम् (5)

³⁹ य ऋते चिद् गाः पदेभ्यो (1), दात् सखा (2), नृभ्यः (3),
शर्चीवान् (4), ये अस्मिन् काममश्रियन् (5)

⁴⁰ इत्था धीवन्तम् (1), अद्रिबः (2), काण्वं मेध्यातिथिम् (3),
मेषो भूतो अभि यन्नयः (4)

⁴¹ शिक्षां (1), विभिन्दो (2), अस्मै चत्वारि अयुता ददत् (3),
अष्टा परः सहस्रां (4)

[*ayuta*: see (8.1.5)]

8.2.42:

The two (Heaven and Earth) are well-known (1),
increasers of the milk of knowledge (2),
creators and benefactors of the worshipper (3).
I praise them for the sake of that which is to be born (4).⁴²

[Line 4: *janitva*: that which is to be born, (10.45.10); it could be felicities, riches, all-sided progress etc.]

3. Indra

Riṣi: Medhyātithiḥ Kāṇvaḥ

- 8.3.1: Protect us with your thoughts
- 8.3.2: May we be in your right thinking
- 8.3.3: May these words increase you
- 8.3.4: He is true
- 8.3.5: He is invoked in the formation of gods
- 8.3.6: Indra illumines Sūrya
- 8.3.7: Ṛbhus and Maruts laud you
- 8.3.8: Rapture of Soma pervades
- 8.3.9: Advance knowledge of mantra
- 8.3.10: Earth follows your might
- 8.3.11: Grant riches and perfect strength
- 8.3.12: Give us the vision of Sun-world
- 8.3.13: Who can praise Indra with hymns?
- 8.3.14: When do you come to the singer?
- 8.3.15: The *stoma* lauds ascend to you
- 8.3.16: Kāṇva and Bhṛgu seers
- 8.3.17: Come to us from the beyond
- 8.3.18: To win the purities
- 8.3.19: You recovered the hidden Ray-cows

⁴² उ॒त सु॒ त्वे (1), प॒यो॒वृ॒धा (2), मा॒की र॒ण॒स्य न॒स्या (3),
ज॒नि॒त्व॒नाय॑ मा॒महे (4)

8.3.20: With the end of Ahi, the Sun shone**Gifts:****8.3.21: The lavish giver Pākasthāma****8.3.22: Gives me a perfect house****8.3.23: The horse like the one saving Bhujyu****8.3.24: The giver has supreme transcendence (*turīyam*)****Metre: 1,3,5,7,9,11,13,15,17,19,24, Bṛhatī;****2,4,6,8,10,12,14,16,18,20, Satobṛhatī; 21, Anuṣṭup (8,4);****22-23, Gāyatrī (8,3)****8.3.1:**

O Indra, rich in light (2),

become rapturous with the drink of Soma pressed by us (1).

Become aware of us as your kinsmen (3).

Let us grow rejoicing together (4).

May you protect us with your thoughts (5).¹[*rasinaḥ*: essence of the Soma-delight;*gomataḥ*: rich in the rays, of mental knowledge, (5.2.5), (8.94.6) & others]**8.3.2:**

O master of plenitude, may we be in your right thinking (1).

May we be never harmed by our adversary (2).

Protect us with your wonderful powers against attacks (3).

Maintain us in happiness (forever) (4).²[*ā yāmaya*: *ā yamaye*: to govern, (5.33.3); (*āyamase*);*abhiṣṭibhiḥ*: attacks, (8.19.20)]

¹ पिबा सुतस्य रसिनो मत्स्वा न (1), इन्द्र गोमंतः (2),

आपिनो बोधि (3), सधमाद्यो वृधे (4), अस्मा अंबन्तु ते धियः (5)

² भूयाम ते सुमतौ वाजिनो बयं (1), मा नः स्तः अभिमातये (2),

अस्मात् चित्राभिः अबतात् अभिष्टिभिः (3), आ नः सुमेधु यामय (4)

8.3.3:

O one with a multitude of riches (2),
may these words of mine increase you (1,3).
He (Indra) of purifying hue, resplendent, and an illumined seer (4),
is praised by the affirmative lauds (*stoma*) (5).³

8.3.4:

Created by the force (of hymns) of a thousand rishis (1),
he spreads wide like an ocean (2).
He is true (3). His greatness and strength is voiced (4),
in the yajna-s and the assemblies of the wise (5).⁴

8.3.5:

Indra (is invoked) in the formation of gods (1).
Indra (is invoked) in the journeying of the pilgrim-yajna (2).
Indra is called for victory in the battle (3).
Indra (is invoked) for the gain of riches (4).⁵

[*adhvarah*: yajna; pilgrim-yajna; travelling, moving; the meaning is derived from *adh*, to move and *adhvan*, the path which occurs twenty times in RV. Yajna is not a mere outward rite; there is also an inner yajna; the yajna is regarded as the pilgrimage of the soul touching the various cosmic realms. Just as a pilgrim is empowered at each one of the pilgrimage places, the aspirant is empowered by the various energies along the path.]

³ इ॒मा उ॑ त्वा (1), पु॒रू॒व॒सो (2), गि॒रौ॑ वर्धन्तु॒ या म॑म॒ (3),
पा॒व॒क॒व॒र्णाः शु॒च॒यो वि॒प॒श्चि॒तो (4), अ॒भि स्तो॒मैः अ॒नू॒ष॒त॒ (5)

⁴ अ॒यं स॒हस्र॑मृ॒षिभिः॑ स॒ह॒स्कृतः॑ (1), स॒मु॒द्र इ॒व प॑प्रथे (2),
स॒त्यः सो॑ (3), अ॒स्य म॒हि॒मा गृ॑णे॒ शवो॑ (4), य॒ज्ञेषु॑ वि॒प्र॒राज्ये॑ (5)

⁵ इन्द्र॑मिद् दे॒वता॑तय॒ (1), इन्द्रं॑ प्रय॒ति अ॒ध्वरे॑ (2),
इन्द्रं॑ स॒मी॒के व॒नि॒नो ह॒वाम॑ह॒ (3), इन्द्रं॑ ध॒नस्य॑ सा॒तये॑ (4)

8.3.6:

By his great might, Indra has spread wide heaven and earth (1).

Indra illumines the Sun (Sūrya) (2).

All the worlds labour in Indra (3).

The Soma delight pressed out flows to Indra (4).⁶

[*yemire*: to labour, (8.43.18);

Line 2: The idea is also in (8.98.2)]

8.3.7:

Men voice you with affirmative lauds (1),

so that you may drink the Soma first (2).

The Ṛbhu-s together laud you as equal companions (3).

Rudra-s (Maruts) voice you in adoration as of old (4).⁷

[*rbhavaḥ*: *rbhu-s*, the divine artisans, see (8.93.34);]

pūrvyam: as of old;

saṁīchināsa: see (8.12.32);]

8.3.8:

The rapture caused by the pressed Soma pervades all over (2),

and increases the masculine might and strength of Indra (1).

Now men hymn his greatness repeatedly as in the ancient days (3).⁸

[*vṛṣṇyam*: masculine might, (6.8.3)]

⁶ इन्द्रो म॒ह्ना रोद॑सी पप्रथत् शव॒ (1), इन्द्रः सूर्य॑मरोचयत् (2),
इन्द्रे॑ ह॒ विश्वा॑ भुव॒नानि॑ येमि॒र (3), इन्द्रे॑ सुवा॒नाना॑ इन्द्रवः (4)

⁷ अ॒भि त्वा॑ पूर्॒वपी॑तय॒ (1), इन्द्र॑ स्तोमे॒भिः आ॒यवः॑ (2),
समी॑चीनास॑ ऋभ॒वः सम॑स्वरन् (3), रु॒द्रा गृ॑णन्त॒ पूर्॒व्यम् (4)

⁸ अ॒स्येत् इन्द्रो॑ वावृ॒धे वृ॑ष्णय॒ शवो॑ (1), मद॑ सु॒तस्य॑ वि॒ष्णवि॑ (2)
अ॒द्या तम॑स्य॒ महि॑मानम् आ॒यवो॑ अनु॒ हव॑न्ति॒ पूर्॒वथा॑ (3)

8.3.9:

I solicit from you that great strength (1),
to get the advance knowledge of the mantra (2).
By this you placed in the Bhrgu-s the riches from *yati* (3).
(By this) you protected the seer Praskanva (4).⁹

[Line 3: *yatibhyaḥ*: those who are against yajna (S), wanderers (*yatīḥ*) (5.53.5); foes, (4.38.7);

pūrvachittaye: to know them first, (1.112.1), advance knowledge, see (1.84.12);

Bhrgu-s: seers of Rig Veda; the flame-seers, (3.5.10), (4.7.1);]

8.3.10:

O Indra, the showerer (of benefits), such is your might (2),
by which the great waters were released (to flow) to the ocean (1).
The earth at once follows (your might) (3,5).
No one can transgress your greatness (4).¹⁰

8.3.11:

O Indra, being mighty, empower us with (1),
the riches and the perfect strength which I solicit from you (2).
Grant the supreme plenitude to the victorious one (3).
Grant the (riches) to the one praising you with stoma (4).¹¹

[*siṣhāsate*: *sisasate*: one with victory, (5.31.1); victorious over the evil forces;

shagdhi: with your power, (or might), (1.42.9)]

⁹ तत् त्वां यामि सुवीर्यं (1), तद् ब्रह्म पूर्वचित्तये (2),

येना यतिभ्यो भृगवे धनं हिते (3), येन प्रस्कण्वम् आविथ (4)

¹⁰ येना समुद्रमसृजो महीरपः (1), तदिन्द्र वृष्णि ते शवः (2),

सयः (3), सो अस्य महिमा न संनशे (4), यं क्षोणीरनुचक्रदे (5)

¹¹ शग्धि न इन्द्र (1), यत् त्वां रयिं यामि सुवीर्यम् (2),

शग्धि बाजाय प्रथमं सिषासते (3), शग्धि स्तोमाय पूर्य (4)

8.3.12:

Grant us (that) power (1),
 By which Paura was protected (2),
 and by which thought, victory was possible, O Indra (3).
 Just as you protected Rushama, Shyāvaka and Paura (5),
 grant us the (vision of) the godhead of the Sun-world (4,6).¹²
 [Line 5: the names here are of sages]

8.3.13:

Which living mortal can praise with hymns (1,3),
 Indra who impels the hymns (2)?
 No singer (of Indra) has attained (4,6),
 the great Indra-powers by himself (5).¹³
 [atasīnām: hymns (S); (occurs once);
 svaḥ: by himself, (2.5.7); (has other meanings);
 Lines 1,2,3: Not everyone has the capacity to receive from Indra the
 power which impels the hymns to come out of the mouth;
 Lines 4,5,6: A singer attains the Indra-powers by the grace of Indra, not
 by mere personal effort;]

8.3.14:

O God, which seeker of truth can praise you (1)?
 Which rishi or sage of wisdom can bring to you (any praise) (2)?
 O opulent Indra, when do you come to the call of the Soma-offerer
 (3,5)?
 When (do you come) to the singer (4)?¹⁴
 [ṛtayaṭaḥ: seeker of truth, (10.91.10), (4.8.3)]

¹² शग्धि नो (1), अस्य यद्ध पौरम् आविथ (2), धियं इन्द्र सिषासतः (3),
 शग्धि (4), यथा रुशमं श्यावकं कृपमिन्द्र प्रावः (5), स्वर्णरम् (6)

¹³ कत् नव्यो (1), अतसीनां तुरो (2), गृणीत मर्त्यः (3),
 नही (4), न्वस्य महिमानम् इन्द्रियं स्वः (5), गुणन्त आनशुः (6)

¹⁴ कदु स्तुवन्त ऋतयन्त देवत (1), ऋषिः को विप्र ओहते (2),
 कदा हव मघवमिन्द्र सुन्वतः (3), कदु स्तुवत (4), आ गमः (5)

8.3.15:

The affirmative lauds having the most sweet words (2),
ascend upwards to you (1,3).

They are like chariots (6),

full of plenitude and inexhaustible protections (5).

They are ever victorious and conquer treasures (4).¹⁵

[*dhana-sā*: one who treasures, (2.10.6)

ut-īrate: ascend upwards, (8.44.4)]

8.3.16:

The Kaṇva (seers) like the Bhṛgu-s (1),

attained the all-pervading thinkings like the Sun (2).

The men of Priyamedhasa (lineage) voiced (4),

the affirmative lauds to Indra and greatened him (3).¹⁶

[*vishvamit*: all-pervading, (10.110.5);

mahayanta: greatened, (3.3.3);

dhīṭayaḥ: thinkings, (8.44.22)]

8.3.17:

O utter killer of Vrtra, yoke your horses (1).

O fierce one, come with the mighty ones (4),

to our front from the beyond (2),

for drinking the Soma, O Maghavan (3).¹⁷

¹⁵ उदु त्वे (1), मधुमत्तमा गिरः स्तोमांस (2), ईरते (3),

सत्राजितो धनसा (4), अक्षितः उतयो वाजयन्तो (5), रथा इव (6)

¹⁶ कण्वा इव भृगवः (1), सूर्या इव विश्वमिद् धीतमानशुः (2),

इन्द्रं स्तोमैभिः महयन्त (3), आयवः प्रियमैधासो अस्वरन् (4)

¹⁷ युक्त्वा हि वृत्रहन्तम हरीं इन्द्र (1), परावतः अर्वाचीनो (2), मघवन्

सोमपीतय (3), उग्र ऋष्वेभिरा गंहि (4)

8.3.18:

For winning of the purities (2),
the singers and the men of wisdom sought you with their thoughts (1).
O opulent Indra who has joy in the words (3),
hear our invocation just (as one listens) to what he desires (4).¹⁸

8.3.19:

You have killed Vrtra with (your) mighty weapons (1).
You have destroyed the deceptive Nirarbuda and Mṛgaya (2).
You recovered the Ray-cows hidden in the mountain (3).¹⁹

[*ājāh*: to throw out, (7.5.6)]

8.3.20:

When Indra manifested his virile might (4),
then the mighty Ahi was thrown down from the midworld (3).
The fires began to blaze and the Sun shone (1).
The essence of the Soma-delight flowed to Indra (2).²⁰

[Line 1: 'The Sun shining' here is same as the idea in (8.3.6) or (8.98.2)]

[Verses 21-24 deal with the lavish giver, Pākasthāma]

8.3.21:

(The riches) given by Pākasthāma, son of Kuruyāṇa (2),
are most shining by themselves among all (riches) (3),
like the Sun swiftly-moving in the heaven (4).
(Such is the wealth) given to me by Indra and Maruts (1).²¹

¹⁸ इमे हि ते कारवो वावशुः धिया विप्रासो (1), मेधसातये (2),
स त्वं नो मधवनिन्द्र गिर्वणो (3), वेनो न शृणुधी हवम् (4)

¹⁹ निः इन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः (1),
निरबुदस्य मृगयस्य मायिनो (2), निः पर्वतस्य गा आजः (3)

²⁰ निरग्रयो रुरुचुः निरु सूर्यो (1), निः सोम इन्द्रियो रसः (2)
निः अन्तरिक्षात् अधमो महामहिं (3), कृषे तदिन्द्र पौंस्यम् (4)

²¹ यं मे दुः इन्द्रो मरुतः (1), पाकस्थामा कौरयाणः (2),
विश्वेषां तमना शोभिष्टम् (3), उपैव दिवि धावमानम् (4)

8.3.22:

Pākasthāma has given me a red (horse) (1,3),
which is perfectly limbed and perfectly yoked (3),
which knows well (the presence) of riches (4).²²

[*kakṣhyapra*: well-limbed, (1.10.3)]

8.3.23:

This horse can bear the load carried by ten other horses (1),
strong like the one which took the son of Tugra to his home (2).²³

[The relief given to Bhujyu by Ashvins is mentioned in 15 or more
verses of RV; *tugrya*: son of Tugra, (Bhujyu)]

8.3.24:

I praise here Pākasthāma, the enjoyer, the giver of the red steed (1).
He is the only son of his father (2).
He is the giver of dwelling and strength like unguents (3).
He has the supreme transcendence (4).²⁴

[*turiyam*: supreme transcendence, (7.2.9);

Line 3: unguents used in anointing and massaging give strength to
the body;]

²² रोहितं मे पाकस्थामा (1), सुधुरं कक्ष्यग्राम् (2),

अदाद् (3), रायो विबोधनम् (4)

²³ यस्मा अन्ये दश प्रति धुरं वहन्ति वह्नयः (1),

अस्तं वयो न तुग्रम् (2)

²⁴ आत्मा पितुः तनूः (1), वासं ओजोदा अभ्यञ्जनम् (2),

तुरीयमिद् (3), रोहितस्य पाकस्थामानं भोजं दातारम् अब्रवम् (4)

4. Indra and Pūṣhaṇ

Rīṣi: Devātithiḥ Kāṇvaḥ

- 8.4.1: You are invoked to help Anu
- 8.4.2: Kāṇva-s reach the lauds to Indra
- 8.4.3: May you hear us as your allies
- 8.4.4: Your gifts to the Soma-offerer
- 8.4.5: You have made your attackers immovable
- 8.4.6: One who offers hymns with obeisance
- 8.4.7: We do not fear nor become weary
- 8.4.8: You protect all with your left hand
- 8.4.9: Your friends have perfect form
- 8.4.10: You cause rain to fall everyday
- 8.4.11: O Adhvaryu, get ready for Indra
- 8.4.12: The giver is capable of meditation
- 8.4.13: Priests of the path of yajna
- 8.4.14: Steeds bring you to the glory of yajna

Pūṣhaṇ: (15-18)

- 8.4.15: We choose Pūṣhaṇ for alliance
- 8.4.16: Sharpen us just as a barber does
- 8.4.17: I desire to crown you and laud you
- 8.4.18: May our felicities stay with us

Gifts:

- 8.4.19: Karunga has given in abundance
- 8.4.20: Ray-cows recovered by thoughts of seers
- 8.4.21: Both the seers and trees rejoice in the gifts

Metre: 1,3,5,7,9,11,13,15,17,19, Bṛhatī;

2,4,6,8,10,12,14,16,18,20, Satobṛhatī; 21, Purauṣṇik (12/8/8);

8.4.1:

O Indra, you are invoked by persons (2),
 in the east, west, north or south (1).
 You impel (the help) to Anu from the binders (3).
 So purified one, you (are invoked to help) Turvasha (4).¹
 [*simā (pada)*: those who bind, (1.102.6); superior (S);]

8.4.2:

O Indra, you are joyful in the company of (2),
 Ruma, Rushama, Shyāvaka and Kṛpa (1).
 Kaṇva-s, reach the lauds (to Indra) (4),
 (They) attract you with the chants of mantra (3,5).
 May you come here (to them) (6).²
 [*stomavāhasaḥ*: reach (or carry) the lauds to Indra, (1.5.1);
 Kaṇva-s are not mere singers, but lead our words of praise from our
 heart to their object, Indra (KS).]

8.4.3:

Just as the thirsty Gaur hastens to the pool full of waters (1),
 may you come to us after obtaining us as your allies (2).
 May you drink (the Soma) along with Kaṇva-s (3).³
 [*prapitve*: obtaining, (1.104.1); (*prāpti*: according to Yāska),
irinam: pool;]

¹ यदिन्द्र प्राक् अपाक् उदङ् न्यग्वा (1), हूयसे नृभिः (2),
 सिमा पुरू नृषूतो असि आनवे (3), असि प्रशार्ध तुर्वशौ (4)

² यद् वा रुमे रुशमे श्यावके कृप (1), इन्द्र मादयसे सचा (2),
 कण्वांसः त्वा ब्रह्मभिः (3), स्तोमवाहस (4), इन्द्रा यच्छन्ति (5), आ गंहि (6)

³ यथा गौरो अपा कुतं तृष्यन् एति अव इरिणम् (1),
 आपित्वे नः प्रपित्वे तूयमा गंहि (2), कण्वेषु सु सचा पिब (3)

8.4.4:

O Maghavan, you become rapturous with the Soma-delight (1).
 You grant achievements and riches to the Soma-offerer (2).
 You forcibly drank the pressed out Soma from the ladle (3).
 You hold superb strength (4).⁴

[Line 3 is a part of (3.48.4), which refers to Indra taking the Soma forcibly from Tvaṣṭṛ;

āmuṣhya: to take forcibly, (3.48.4)]

8.4.5:

By your force, you have overpowered (the foes) (1).
 By your strength (*ojas*), you have crushed the wrath (of foes) (2).
 O Indra, son of force, all (the foes) desirous of battle (3),
 have been made immovable (through fear) like trees (4).⁵

[*ni yemire*: made immovable (S);

yaho: O son of force, (8.19.12), (8.84.5)]

8.4.6:

He whose song of praise has reached you (2),
 (is assisted) by a thousand youthful fighters (1).
 He who offers hymns with the obeisance of surrender (4),
 obtains a son with hero-strength and a worker of great skills (3).⁶

[*pravargam*: a skilled worker, (1.92.8);

ānaṭ: reached, (6.15.11);

yavīyudhā: youthful;]

⁴ मन्दन्तु त्वा मघवन् इन्द्रेन्दवो (1), राधो-देयाय सुन्वते (2),
 आमुष्या सोममपिबः चमू सुतं (3), ज्येष्ठं तद् दधिषे सहः (4)

⁵ प्र चक्रे सहसा सहो (1), बभञ्ज मन्युमोर्जसा (2),
 विश्वे त इन्द्र पृतनायवो यहो (3), नि वृक्षा इव येमिरे (4)

⁶ सहस्रेणैव सचते यवीयुधा (1), यस्त आनट् उपस्तुतिम् (2),
 पुत्रं प्रावर्गं कृणुते सुवीर्ये (3), दाश्रोति नर्मजक्तिभिः (4)

8.4.7:

Since we are friends of yours, the forceful one (2),
 we do not fear, and do not become weary (with work) (1).
 O showerer of benefits, great and glorious are your deeds (3),
 when we see (the help given to) Turvasha and Yadu (4).⁷

[*abhichakṣhya*: glorious, (1.92.9), (8.1.34);

mā shramiṣhma: not feel weary, (2.29.4);]

8.4.8:

You protect all with your gleaming actions from your left hand (1).
 O mighty one, no tearer can anger you (2).
 The nourishing (Soma) is mixed (3),
 with the sweet (honey) of the bee (4).
 Come here swiftly, hasten and drink the Soma (5).⁸

[*savya*: left, *dhenavaḥ*: nourishing (Soma);

sphigyam: gleaming (actions), (3.32.11);

ehi: come, *tūyam*: quickly, *dravā*: hasten]

8.4.9:

O Indra, your friend is (associated) with Ray-cows (2),
 car, life-energy (horses), and is of perfect form (1).
 He is always with the strength obtained by quick churning (3).
 He enters the assembly delighting all (4).⁹

[*shvātrena*: quick churning, (1.31.4)]

Lines 1,2: The aspirant nourishes the Ray-cows and they nourish him. There is no question of the aspirant possessing the cows and horses as commodities to be sold or bought;]

⁷ मा भैम मा श्रमिष्म (1), उग्रस्य सख्ये तव (2),

महत् ते वृष्णो अभिचक्ष्यं कृतं (3), पश्येम तुर्वशं यदुम् (4)

⁸ सव्यामनुं स्फिग्यं वावसे (1), वृषा न दानो अस्य रोषति (2),

मध्वा संपृक्ताः (3), सारघेण धेनवः (4), तूयम् एहि द्रवा पिब (5)

⁹ अश्वी रथी सुरूप इद् (1), गोमाँ इदिन्द्र ते सखा (2),

श्वात्रभाजा वयसा सचते सदा (3), चन्द्रो याति सभामुप (4)

8.4.10:

Like a thirsty animal, may you come to the Soma (1);
and drink the Soma as per your desire (2).
Making the rain fall everyday (3),
you hold the mighty strength (4).¹⁰

[*ojishtham*: endowed with *ojas* (might);
avapānam: the presence of drink, (7.98.1)]

8.4.11:

O Adhvaryu, pour forth (1),
the Soma to Indra who desires the drink (2).
The showerer has already yoked his shining horses (3).
The Vṛtra killer has come (4).¹¹

8.4.12:

The giver, by himself, is capable of meditation (1),
who satisfies you with the Soma-delight (2).
The Soma-food is ready, poured in profusion (3).
Come here, hasten and drink (4).¹²
[*samukṣhitam*: poured in profusion, (3.60.5)
manyate: capable of holding a thought, or to meditate, (5.17.2);
dāshuriḥ: giver]

¹⁰ ऋश्यो न तृष्यन् अवपानमा गहि (1), पिबा सोमं वशौ अनु (2),
निमेघमानो मघवन् दिवेदिब (3), ओजिष्ठं दधिषे सहः (4)

¹¹ अध्वर्यो द्रावया त्वं (1), सोममिन्द्रः पिपासति (2),
उप नूनं युयुजे वृषणा हरी (3), आ च जगाम वृत्रहा (4)

¹² स्वयं चित् स मन्यते दाशुरिः (1), जनो यत्रा सोमस्य तृम्पसि (2),
इदं ते अन्नं युज्यं समुक्षितं (3), तस्येहि प्र द्रवा पिब (4)

8.4.13:

O priests of the path of yajna, pour the Soma to Indra (2),
seated in the chariot (1).

Behold above the press-stones of the great one and (3),
(behold) the Soma poured in yajna of the giver (4).¹³

[*adrayaḥ*: stones, (8.72.11), press-stones or powers of Indra;

bradhnaḥ: great, (1.6.1)

bradhnasya: of the great one, (3.7.5);

adhvaryavaḥ: priests in the journey of pilgrim-yajna; see *adhvaraḥ*
in (8.3.5);]

8.4.14:

The great, shining and moving horses (in the midworld) (1),
bring Indra to the work of yajna (2).

Let the steeds bring you here facing us (3,5),
to the glory of yajna, to our Soma-offering (4,6).¹⁴

[*vavāta*: moving;

adhvara-shriyaḥ: the glory of yajna, (1.47.8);

arvāṇcha: facing us; the phrase occurs in many places indicating the
human seers;

Line 3 is the first half of (1.47.8)]

¹³ र॒थे॒ष्टाय॑ (1), अ॒ध्व॒र्य॒वः सोम॑सिन्द्रा॒य सोत॑न (2),

अधि॑ ब्र॒ध्नस्याद्र॑यो वि चक्ष॑ते (3), सु॒न्वन्तो॑ दा॒शु-अ॒ध्व॒रम् (4)

¹⁴ उप॑ ब्र॒ध्नं वा॒वाता॑ वृष॑णा ह॒री (1), इन्द्र॑म॒पसु॑ वक्ष॑तः (2),

अ॒र्वाञ्च॑ त्वा सप्त॑यो (3), अ॒ध्व॒र॒श्रियो॑ (4), ब॒हन्तु॑ (5), स॒व॒नेदु॑प (6)

Pūṣhaṇ: 15-18**8.4.15:**

For our alliance, we choose Pūṣhaṇ (1),
 one with many types of riches (2).
 He is called by many, is mighty and is a liberator (3,6).
 May he (teach us about) the thoughts (4),
 for obtaining felicities and for begetting (5).¹⁵
 [*tuje*: for begetting, (4.1.3), (5.41.9); for victory over foes (S);
vr̥nīmahe: embrace, (5.82.1), accept (5.26.4)]

8.4.16:

Sharpen us like the razor with a barber (1).
 O liberator, grant us felicities (2).
 Grant us the rays full of knowledge (3),
 and the riches which you speed towards mortals (4).¹⁶
 [*hinoṣhi*: to speed, (8.71.5)].

8.4.17:

I desire to crown you Pūṣhaṇ (1).
 O luminous one, I desire to laud you (2).
 I do not want to laud one other than you (3),
 since it is has no delight (4).
 O treasure, (grant riches) to one (5),
 who lauds, who composes and sings the Soma chant (6).¹⁷
 [*arapaḥ*: that which brings no delight, (7.4.8);
ghṛṇiḥ: light, luminous;

¹⁵ प्र पूषणं वृणीमहे युज्याय (1), पुरुवसुम् (2),
 स शक्र शिक्ष पुरुहूत (3), नो धिया (4), तुजै राये (5), विमोचन (6)
¹⁶ सं नः शिशीहि भुरिजौरिव क्षुरं (1), रास्व रायो विमोचन (2),
 त्वे तन्नः सुवेदम् उस्त्रियं (3), वसु यं त्वं हिनोषि मर्त्यम् (4)
¹⁷ वेमि त्वा पूषन् ऋञ्जसे (1), वेमि स्तोतव आघृणे (2),
 न तस्य वेमि (3), अरणं हि तद् (4), वंसो (5), स्तुषे पञ्चाय सास्रे (6)

āghr̥ṇe: to crown, (6.15.9);

pajra: composer of the hymn, (S); powerful hero, (10.106.7)]

8.4.18:

O immortal, may our felicities stay always with us (3).

even if our Ray-cows wander faraway seeking nourishment (1).

O luminous one (2),

O Pūṣhan, be our protector and the bestower of bliss (5).

O bounteous one, grant us the plenitude (4).¹⁸

8.4.19:

Among all people who have fixed their minds (6),

Kurunga has granted us (2),

abundant achievements and a hundred life-energies (1).

He is a king, brilliant and felicitous (4),

(who gave us) the gifts in his heavenward urges (3,5).¹⁹

[*diviṣṭiṣhu*: in the heaven ward urges, (4.19.3);

subhagaḥ: full of happiness, (3.19.1), felicities, (3.18.5);

turvasheshu: among all people (S); recall that *Turvasha* is a propername in (8.4.9) and others.

amanmahi: see (8.1.13);]

8.4.20:

I (Riṣhi) received the pure host of sixty thousand Ray-cows (3).

recovered by the thoughts of the Kaṇva-s (1),

and (by the thoughts of) Priyamedha-s, masters of plenitude (2).²⁰

[*nirmajām*: purified; *satāni*: recovered, (2.4.10);

aḥ: received]

¹⁸ परा गावो यवसं कश्चित् (1), आघृणे (2), नित्यं रेक्णौ अमर्त्य (3),

अस्माकं पूषन्नविता शिवो भव (4), मंहिष्ठो वार्जसातये (5)

¹⁹ स्थूरं राधः शताश्वं (1), कुरुङ्गस्य (2), दिविष्टिषु (3),

राज्ञः त्वेषस्य सुभर्गस्य (4), रातिषु (5), तुर्वशेषु अमन्महि (6)

²⁰ धीभिः सातानि काण्वस्य (1), वाजिनः प्रियमैधैः अभियुभिः (2).

षष्टिं सहस्रानु निर्मजाम् अजे निर्यूथानि गवाम् ऋषिः (3)

8.4.21:

On the acceptance (of the gift), the trees exclaimed in joy (1).
 (The seers) are enjoying the gift of Ray-cows (2),
 they are enjoying the gift of the life-energies (3).²¹

[*arāraṇuḥ*: *araranuḥ*: to rejoice;

mehanā: bounteous, (5.38.3);

ashvam: horse; nervous forces; life-energies;

gām: cows; rays of mental knowledge;]

5. Ashvins, the Lords of Bliss

Riṣhi: Brahmātithiḥ Kāṇvaḥ

[This Maṇḍala has 13 sūkta-s and some other mantra-s to Ashvins. The sūkta-s 8,9,10 in anuvāka 2 are dedicated to Ashvins, an overview of their powers, see the essay (viii) in pages (xix-xxi).]

8.5.1: The ruddy dawn is here

8.5.2: Uṣha in the car yoked by mind

8.5.3: I bear the potent words like a messenger

8.5.4: Ashvins are of many raptures

8.5.5: They go to the house of the giver

8.5.6: The illumined giver

8.5.7: Steeds of Ashvins are like graceful birds

8.5.8: You traverse all realms in three nights

8.5.9: Knowers of the day

8.5.10: (Bring us) the perfect car and hero-strength

8.5.11: You move in the path of gold

8.5.12: Inviolable and wide-extended abode

8.5.13: Persons amidst mantra-s

8.5.14: Master of knowledge

8.5.15: The riches are the foundations for all

8.5.16: Thinkers invoke you in many places

8.5.17: The sacrificers are ready

²¹ वृक्षाश्चिन्मे अभिपित्वे अरारणुः (1),

गां भजन्त मेहना (2), अश्वं भजन्त मेहना (3)

- 8.5.18: Our affirmative laud (*stoma*)
 8.5.19: Drink the Soma
 8.5.20: Powerful impulses for the peace of all
 8.5.21: Open the doors and rain the impulses
 8.5.22: Help to the son of Tugra
 8.5.23: Help to the wounded seer Kaṇva
 8.5.24: Newest protections with perfect utterance
 8.5.25: Protection to several seers
 8.5.26: Agastya, Sobhari and Āmshu
 8.5.27: We seek bliss from you
 8.5.28: Heaven-touching chariot
 8.5.29: The golden car
 8.5.30: You are rich with the force of plenitude
 8.5.31: Bring us the forces of Destroyers (*dasyu*)
 8.5.32: Come to us with inspired knowledge
 8.5.33: Person performing the perfect yajna
 8.5.34: No hostile power can stop you
 8.5.35: Come in your golden car
 8.5.36: Taste the felicities combined with impulses
 Gifts:

- 8.5.37: The gift of Kashu, son of Chedi
 8.5.38: The greatness of Kashu
 8.5.39: No one wiser than Kashu

Metre: 1-36, Gāyatrī; 37-38, Bṛhatī; 39, Anuṣṭup;

8.5.1:

The ruddy-dawn Uṣha, illumines all (2),
 (she) appears to be here even if her being is far away (1).
 She spreads everywhere her lustres (3).¹

[*satī*: her being;]

¹ दुरात् इहेव यत् सती (1), अरुणप्सुः अशिञ्चित् (2),
 विभ्रानुं विश्वधातनत् (3)

8.5.2:

O Ashvins, fulfillers of action, wide in might (2,4),
be together with Uṣha and the other gods (1),
all in the car yoked by mind (3).²

[*nṛvat*: with the gods; *dasra*: fulfillers of action, (1.3.3)]

8.5.3:

O you, rich in the force of plenitude (1),
may the affirmative lauds be seen by you (2),
I bear the potent words like a messenger (3).³
[*vājīnī-vasū*: rich in the force of plenitude; also in (8.5.20)]

8.5.4:

We Kaṇva-s laud Ashvins for our protection (2,4).
They are loved by many (1),
are of many raptures and have a multitude of riches (3).⁴

8.5.5:

They are bounteous lords of happiness (1,3);
They give plenitude to those who desire it (2).
They go to the house of the giver (4).⁵
[*iṣhayantam*: him who desires, (6.1.8)]

² नृवद् दस्रा (1), मनोयुजा रथेन (2), पृथुपाजसा (3),
सर्वेभ्ये अश्विनोषसम् (4)

³ युवाभ्यां वाजिनीवसू (1), प्रति स्तोमा अदक्षत (2),
वाचं दूतो यथा ओहिषे (3)

⁴ पुरुप्रिया (1), ण ऊतये (2), पुरुमन्द्रा पुरुवसू (3),
स्तुषे कण्वासो अश्विना (4)

⁵ मंहिष्ठा (1), वाजसातमा इषयन्ता (2), शुभस्पती (3),
गन्तारा दाशुषो गृहम् (4)

8.5.6:

The pasture of the Rays of the illumined giver (1,5),
 who is wise of understanding (2),
 is sprinkled with light (4,6),
 which is the increaser (3).⁶

[*gavyūti*: the pasture (or path) of the herds of light, (5.66.3)

avitāram: increaser, (6.47.11);

dāshuṣhe: sacrificer, giver]

8.5.7:

May Ashvins come swiftly (3,5),
 to our gracefully flowing affirmative lauds (1),
 with their steeds swift like the graceful birds (2,4).⁷

8.5.8:

With these steeds, in three nights and days, you traverse (1,3),
 all the luminous realms far beyond (our earth) (2).⁸

[*paridiyathaḥ*: traverse, (8.26.6);]

8.5.9:

Bring down to us the luminous impulses (1),
 and that what is to be obtained, O knowers of the day (2).
 Cover the paths (to protect) our gains (3).⁹

[*sātim*: that to be obtained or enjoyed, (1.6.10);

visitam: covered (against foes)]

⁶ ता सुदेवाय दाशुषे (1), सुमेधाम् (2), अवि-तारिणीम् (3),
 घृतैः (4), गव्यूतिम् (5), उक्षतम् (6)

⁷ आ नः स्तोममुप द्रवत् तूयं (1), इयेनेभिः आशुभिः (2),
 यातम् (3), अश्वेभिः (4), अश्विना (5)

⁸ येभिस्त्रिभिः (1), परावतौ दिवो विश्वानि रोचना (2),
 त्रीन् अक्तन् परिदीर्यथः (3)

⁹ उत नो गोमतीः इषं (1), उत सातीः अहर्विदा (2),
 वि पथः सातये सितम् (3)

8.5.10:

O Ashvins, bring us the Ray-cows (1,3),
the impulsions of the life-energy (4),
the perfect car, riches and the strength of heroes (2).¹⁰

[*iṣhaḥ*: impulsions;

ashvāvatiḥ: the nervous forces, the life-energy]

8.5.11:

O lords of enjoyment, you are increasing (1),
fulfillers of action (2),
and move in the path of golden lustre (3).
May you drink the sweet Soma (4).¹¹

[*hiraṇyavartini*: (those who move in) the path of gold (or golden light)]

8.5.12:

Give an inviolable and wide-extended abode (2),
to us who are opulent and rich in the force of plenitude (1).¹²

[*vājīnīvasu*: rich in the force of plenitude, (5.74.6)]

8.5.13:

Come swiftly to cherish the persons amidst mantra-s (1).
Do not travel to others (2).¹³

[*aratam*: to travel, (7.5.1);

aviṣṭam: to cherish, (5.62.9)]

¹⁰ आ नो गोमन्तम् अश्विना (1), सुवीरं सुरथं रयिम् (2),
वोळ्हम् (3), अश्वावतीरिषः (4)

¹¹ बावृधाना शुभस्पती (1), दस्रा (2), हिरण्यवर्तनी (3), पिबतं सोम्यं मधुं (4)

¹² अस्मभ्यं वाजिनीवसू मघवद्भ्यश्च (1), सप्रथः छुर्दियन्तमदाभ्यम् (2)

¹³ नि षु ब्रह्म जनानां याविष्टं तूयमा गतम् (1), मो षु अन्याँ उपारतम् (2)

8.5.14:

O delightful Ashvins (2,4),
 may you drink the sweet Soma which is rapturous (1,3).
 The sweet (Soma) is given by us, O master of knowledge (2).¹⁴
 [chāruṇaḥ: delightful (9.70.2);
 dhiṣṇyā: master of knowledge, (3.22.3)]

8.5.15:

May you bring us the riches in hundreds and thousands (1).
 The riches are wide and are the foundation of all (2).¹⁵
 [Line 2: the riches establish all appropriately;
 puruṣhu: wide, (7.5.9); shining everywhere; desired by many (S)]

8.5.16:

O leaders, thinkers invoke you in many places (1).
 O Ashvins, may you come to the singers of the word (2).¹⁶
 [vāghadbhiḥ: singers of the word, (1.36.13)]

8.5.17:

The sacrificers are ready and sufficient with the offerings (2);
 they spread the seats of sacred grass (1).
 O Ashvins, they invoke you (3).¹⁷

¹⁴ अस्य पिबतम् (1), अश्विना (2), युवं मदस्य (3),
 चारुणः (4), मध्वो रातस्य धिष्ण्या (5)

¹⁵ अस्मे आ बंहतं रयिं शतवन्तं सहस्रिणाम् (1), पुरुक्षुं विश्वधायसम् (2)

¹⁶ पुरुत्रा चिद्धि वा नरा विह्वयन्ते मनीषिणः (1),
 वाघद्भिः अश्विना गतम् (2)

¹⁷ जनासो वृक्तबर्हिषो (1), हविष्मन्तो अरंकृतः (2),
 युवां हवन्ते अश्विना (3)

8.5.18:

May this affirmative laud of ours be carried (1),
to your innermost regions, O Ashvins (2).¹⁸

8.5.19:

O Ashvins, may you drink (3),
the Soma in the skin-bag (1),
placed in the car, visible to all (2).¹⁹

[*dṛtiḥ*: skin-bag; the human body which has the Soma generated by work;]

8.5.20:

O you rich in the force of plenitude (2),
bring to us the powerful impulsions (1,5),
for the peace and welfare of our Ray-cows (4),
successors and herds (of vision) (3).²⁰
[*vājini-vasu*: rich (*vasu*) in the force of plenitude, (5.74.6,7)]

8.5.21:

O knowers of the day, open the doors as it were (3),
and rain on us the divine impulsions (1,4),
and (also fill) the rivers (2).²¹

¹⁸ अस्माकम् अद्य वामयं स्तोमो बाहिष्ठो (1),

अन्तमः युवाभ्यां भूतु अधिना (2)

¹⁹ यो ह वां मधुनो दतिः (1), आहितो रथचर्षणे ततः (2),

पिबतम् अधिना (3)

²⁰ तेन नो (1), वाजिनीवसू (2), पथे तोकाय (3),

शं गवै (4), वहतं पीवरीः इषः (5)

²¹ उत नो दिव्या इष (1), उत सिन्धून् (2),

अहर्विदा अप द्वारेव (3), वर्षथः (4)

8.5.22:

When the son of Tugra (Bhujyu) was thrown into the sea (1,3),
and he prayed for your help (2),
then you, leaders, reached him with your horses and car (4).²²

[*patāt*: reached (him); *vibhi*: birds, steeds, (1.46.3);

Line 4 here is in (1.46.3)

The Tugra-Bhujyu episode appears in 20 more mantra-s. For details see the note at the end of this sūkta on p.55]

8.5.23:

O Ashvins, you went to the house of (the seer) Kaṇva (1,3),
who was wounded (2),
and gave him a variety of protections (4).²³

[*shashvat*: continually, (8.71.13), for ever, (10.69.11)

apiriptāyā: wounded, blinded, (1.118.7)]

8.5.24:

O showerers of riches, on being called, come (1,3),
with the newest protections with perfect utterances (2).²⁴

[Line 1: the protection is offered by the power of word. Hence the need for perfect utterances.

sushastibhiḥ: in or with perfect utterances, (8.23.6);

vṛṣhaṇvasū: abundant rainers of substance, (5.74.1)]

²² क॒दा वाँ तौ॒ग्रो (1), वि॒धत् (2), समु॒द्रे ज॒हि॒तो (3),

न॒रा यद् वाँ रथो॒ वि॒भिः प॒तात् (4)

²³ यु॒वं क॒ण्वाय॒ नास॒त्या (1), अ॒पि॒रि॒प्ताय॒ (2),

हु॒र्म्ये (3), श॒श्वत् ऊ॒तीः द॒शस्यथः॒ (4)

²⁴ ताभि॒रा या॒तम् (1), ऊ॒तिभिः॒ नव्य॑सीभिः सु॒श॒स्तिभिः॒ (2),

यद् वाँ वृ॒षण्व॑सू हु॒वे (3)

8.5.25:

O Ashvins, you protected in a similar manner Kaṇva (1,3),
Priyamedha, Upastutha, Atri and Shiñjāra (2).²⁵

[Clearly Priyamedha mentioned here is different from the
Pruyamedhaḥ Āngirasaḥ, belonging to Āngirasa clan, associated
with hymns 2, 68, 69 etc., in this Maṇḍala.]

8.5.26:

(You protected) Amshu in getting the riches (1),
(the seer) Agastya, the Ray-cows and Sobhari, the plenitude (2).²⁶
[*kṛtvya*: appropriate actions needed, (1.54.6)]

8.5.27:

We hymn you with the words, and seek bliss from you (2),
so much or more than that (given to others), O Ashvins (1).²⁷
[*etāvat*: that given (earlier), (5.79.10);
bhūyaḥ: more, (5.79.10)]

8.5.28:

O Ashvins, mount the heaven-touching chariot (2),
having golden seats and golden reins (1).²⁸

8.5.29:

The swift (car) is golden (1),
its impelling axels are golden (2);
the two wheels are golden (3).²⁹

²⁵ यथा चित् कण्वमावतं (1), प्रियमैधम् उपस्तुतम् अत्रिं शिञ्जारम् (2),
अश्विना (3)

²⁶ यद्योत कृत्वये धने अंशुं (1), गोषु अगस्त्यम् यथा बाजेषु सोभरिम् (2)

²⁷ एतावद् वा वृषण्वसू अतो वा भूयो अश्विना (1), गृणन्तः सुसमीमहे (2)

²⁸ रथं हिरण्यबन्धुरं हिरण्याभीशुम् (1),
अश्विना आ हि स्थार्यो दिविस्मृशम् (2)

²⁹ हिरण्ययीं वां रभिः (1), ईषा अक्षो हिरण्ययः (2),
उभा चक्रा हिरण्यया (3)

[*rabhiḥ*: swift]

8.5.30:

May you come to us (to hear) this perfect hymn of mine (4).
You are now in the realm beyond us (1,3),
O one rich in the force of plenitude (2).³⁰

8.5.31:

Bring the impulsions of Destroyers (*dāsīh*) from afar (1,3),
for their enjoyment by you Ashvins, immortals (2,4).³¹

[*iṣṭah*: impelling forces, (5.6.8)

ashnantau: to devour, to consume, (6.4.3, *ashnasya*, devoured);]

8.5.32:

O Ashvins, Nāsatya-s who bring joy to many (2),
come to us with the luminous riches and the inspired knowledge (1).³²

[Nāsatya-s: Lords of journey]

8.5.33:

The winged powers, your horses here (2,4)
eat the food of streaming honey (1).
They bring you to the person performing the perfect yajna (3,5).³³
[*parṇinaḥ*: winged shafts, (6.46.11);
vayaḥ: horses;
pruṣhita-psavaḥ: that food of the streaming honey, (5.75.6)]

³⁰ तेन नो (1), वाजिनीवसू (2), परावर्तः चित् (3),
आगतम् उपेमां सुष्ठुतिं मम (4)

³¹ आ वहेथे पराकात् पूर्वीः (1), अश्रन्तौ अभिना (2),
इषो दासीः (3), अमर्त्या (4)

³² आ नो युष्मैराश्रवोभिराया यातम् (1), अभिना पुरुः चन्द्रा नासत्या (2)

³³ एह वा पुषितप्सवो (1), वयौ (2), वहन्तु (3),
पर्णिनः (4), अच्छा स्वध्वरं जनम् (5)

8.5.34:

(No hostile force) can stop the motion of your car (1,4),
(powered) by the chants and carrying the impulsions (2,3).³⁴

[*chakram*: wheel, motion;
anu gāyāsam: (powered) by chant;]

8.5.35:

O Nāsatya-s, rapid as thought (2),
come in your golden car with horses having galloping feet (1).³⁵

8.5.36:

O showerers of riches, who are ever awake (2,4),
may we taste eagerly (like) a deer (1,3),
the felicities combined with impulsions (5).³⁶

[*prñktam*: combine; *mrgam*: deer;
jāgrvāmsam: they who are ever awake]

8.5.37:

O Ashvins, may you be gracious to give me new felicities (1),
Kashu, the son of Chedi has given me a hundred camels (2),
and ten thousand cows (3).³⁷

8.5.38:

He has given me (the services of) ten kings (2),
who have golden lustre (1).
All men are subservient to him, the son of Chedi (3).
The persons surrounding him wear armours of skin (4).³⁸

³⁴ रथं वाम् (1), अनुगायसं (2), य इषा वर्तते सह (3), न चक्रमभि बांधते (4)

³⁵ हिरण्ययेन रथेन द्रवत्पाणिभिः अश्वैः (1), धीर्जबना नासत्या (2)

³⁶ युवं मृगं (1), जागृवासं (2), स्वदंथो वा (3),
वृषण्वसू (4), ता नः पृङ्गमिषा रयिम् (5)

³⁷ ता मे अश्विना सनीनां विद्यातं नवानाम् (1),
यथा चित् चैयः कशुः शतमुष्ट्रानां ददत् (2), सहस्रा दश गोनाम् (3)

³⁸ यो मे हिरण्यसंहशो (1), दश राज्ञो अर्महत (2),
अधस्पदा इत् चैयस्य कृष्टयः (3), चर्मस्रा अभितो जनाः (4)

[*amamhata*: to give, (8.56.2);

charmamnā: armours of skin; (alt.): cuirasses of feather (Wilson);]

8.5.39:

No one can travel by the path which the Chedi-s follow (1).

There exists no one more wise than him (Kashu) (2).

There is no person more generous than him (3).³⁹

[*ohate*: to bring, (7.16.11)]

[Note for (8.5.22): The Tugra-Bhujyu episode is mentioned in (8.22.2), (8.46.20); more details are in the mantra-s (1.112.6, 1.112.20, 1.116.3,5, 1.117.14, 1.119.4) and others. On the surface it describes one of the 'miracles' of Ashvins. The spiritual meaning of this incident is interesting. We have to enquire into the significance of names like Tugra, Bhujyu and other words. Tugra is derived from *tuj* indicating protection. It is the physical-body sheath (*annamaya kosha*) of a human. Bhujyu indicates one who enjoys *bhuj*; thus it indicates the sheath of vital-energies, the *prāṇa-kosha*, i.e., the Puruṣha who enjoys *bhuj*. As the verse indicates, the physical sheath regards the *prāṇa*-sheath as its son. As the human being ages, the physical body cannot keep up with the demands of the vital body for all sorts of enjoyment. At the time of the so-called death, the *anna-kosha* becomes separated from the *prāṇa-kosha*. This is the symbolism of the incident of Tugra giving up Bhujyu. The *prāṇa-kosha* goes to its own plane called here ocean (*udamege*).

The Ashvins carry this vital-body or vital-Puruṣha in symbolic boats made of their own nature, and traverse the midregion, the plane of life. They do not sink in the waters but float over them. The Ashvins take the vital-body to the higher plane for refashioning it. This is the true function of the Ashvins as healers. They repair all the damaged aspects of the vital-body or vital Puruṣha.]

³⁹ माकिरेना पथा गाद् येनेमे यन्ति चेदयः (1),

अन्यो नेत् सूरिः (2), ओहते भूरिदावत् तरो जर्नः (3)

Anuvāka 2: Sūkta-s (6-12)

[This anuvāka with its 177 mantra-s has two sūkta-s to Indra, one to Maruts, three to Ashvins and one to Agni.]

6. Indra

Riṣhi: Vatsaḥ Kāṇvaḥ

- 8.6.1: Increased by lauds of Vatsa
- 8.6.2: Fills children with truth
- 8.6.3: Kaṇva-s as Indra's companions
- 8.6.4: All bow down in obeisance of surrender
- 8.6.5: He rolled earth and heaven like a skin
- 8.6.6: Vajra (weapon) of hundred edges
- 8.6.7: We laud you with radiant thoughts of seers
- 8.6.8: Kaṇva's stream of truth
- 8.6.9: To have the word of wisdom and advance knowledge
- 8.6.10: Sun is born in me as it were
- 8.6.11: Indra establishes strength in me
- 8.6.12: O Indra, increase me
- 8.6.13: He speeded the waters
- 8.6.14: Hurling Vajra against Shushṇa
- 8.6.15: None can approach him
- 8.6.16: Vṛtra obstructing waters
- 8.6.17: Hidden in the realms of darkness
- 8.6.18: Hear my call
- 8.6.19: Many-hued mothers nourish truth
- 8.6.20: You made the mothers get the energy
- 8.6.21: Kaṇva-s have increased by you
- 8.6.22: Gives excellent guidance
- 8.6.23: Grant us progeny with hero-strength
- 8.6.24: Herd of life-energies
- 8.6.25: You make the herd of Ray-cows to be near us
- 8.6.26: You became the lord of the worlds
- 8.6.27: You move in wide spaces
- 8.6.28: The thoughts in the summits
- 8.6.29: He, knower, looks down

- 8.6.30: He has the essence of all
 8.6.31: Kaṇva-s increase your strength
 8.6.32: Perfect hymn
 8.6.33: You increase in us by wisdom-words
 8.6.34: The thoughts of Kaṇva-s are ready to be received
 8.6.35: Our utterances increase Indra (in us)
 8.6.36: Come to us from the realm beyond
 8.6.37: Men call you to the seats of grass
 8.6.38: Heaven and earth follow you
 8.6.39: Sharyanāvat
 8.6.40: Indra roars near the midworld
 8.6.41: O Indra, you are a ṛiṣi, the first born
 8.6.42: Come to our Soma-delight
 8.6.43: Kaṇva-s increase the ancient thought
 8.6.44: A mortal chooses Indra in the sacrifice
 8.6.45: Yajna is beloved to the seer
 Gifts: (46-48)
 8.6.46: Gifts from Tirindira
 8.6.47: Gifts to the Sāman singer
 8.6.48: The gift of Camels
 Metre: Gāyatrī

8.6.1:

Like Paṭjanya with the rain (2),
 Indra is great with his might (*ojas*) (1).
 He is increased by the affirmative lauds (*stoma*) of Vatsa (3).¹

8.6.2:

(Indra) fills the children with the truth (*ṛtam*) (1).
 The carriers (of the word) bear him (2).
 The illumined seers (praise him), the carrier of truth (3).²

¹ म॒ह्यो इन्द्रो॒ य ओज॑सा (1), प॒र्जन्यो॑ वृ॒ष्टिमाँ॑ इव (2),
 स्तोमैः॑ व॒त्सस्य॑ वावृ॒धे (3)

² प्र॒जाम् ऋ॒तस्य॑ पिप्र॒तः (1), प्र॒ यद् भ॑रन्त॒ वह्न॑यः (2), वि॒प्रा ऋ॒तस्य॑ वाह॑सा (3)

[*ṛtam*: the Truth-in-movement; the Right; it is the projection of *satyam* into the manifested world; *satyam*: Truth (absolute), (8.33.10, 8.40.11) etc.]

ṛtam and its *vibhakti* variants occur in 21 verses in this Maṇḍala.

vahnayaḥ: carriers (of the word), (3.16.2)

prajāṃ: children, (2.3.9)]

8.6.3:

Kaṇva-s have made Indra (1),

as the accomplisher of yajna by their affirmative lauds (2).

They regard Indra as the companion and supporter of life (3).³

[*jāmi*: companion, (8.72.4) and elsewhere;

āyu-dham: that which supports life;

Line 3: S regards *jāmi* as 'useless' and renders line 3 as, 'they regard weapon as useless'.

Kaṇvā: belonging to the clan of the seer Kaṇva; Kaṇva-s, see (8.2.16) and (8.8.3)]

8.6.4:

All people and all strivers bow down in obeisance (2),

to the one with passion (1),

just as rivers go down to the sea (3).⁴

[*manyave*: one with passion, (8.99.6), one with forceful temper, (8.82.3)]

8.6.5:

Indra's might shone out (1),

when he rolled the two, heaven and earth, like a skin (2).⁵

[*samavartata*: to fold and to unfold;

titviṣhe: to shine out, (1.52.6)]

³ कण्वा इन्द्रं यदकृतं (1), स्तोमैर्यज्ञस्य सार्धनम् (2), जामि ब्रुवन् आयुधम् (3)

⁴ सम् अस्य मन्यवे (1), विशो विश्वा नमन्त कुष्ठयः (2),

समुद्रायैव सिन्धवः (3)

⁵ ओजस्तदस्य तित्विष (1), उभे यत् समवर्तयत् इन्द्रश्चर्मैव रोदसी (2)

8.6.6:

Indra cut off the head of the shaking Vṛtra (1,3),
with his powerful Vajra (weapon) of a hundred edges (2,4).⁶

8.6.7:

We laud you excellently on all sides (1),
with the thoughts of illumined seers in front (2),
which are radiant like the flames of Agni (3).⁷

[Line 1 is in (1.11.2);

vipām: illumined seers, (3.3.7);

dhīṭayaḥ: thinkings, (8.44.22);

abhi praṇonumaḥ: laud excellently on every side, (1.11.2)]

8.6.8:

The stream of truth offered by Kaṇva (3),
and the shining thoughts (2),
approach the secret being (Indra) by themselves (1).⁸

[*satī*: being, (4.3.9); *upa*: approach;

guhā: secret, hidden]

8.6.9:

O Indra, may we obtain (1),
the felicities, Ray-cows and life-energies (2),
to have the word of wisdom of advance knowledge (3).⁹

[*brahma*: word of wisdom, (10.4.7);

pūrvachittaye: advance knowledge, see (8.3.9)]

⁶ वि चिद् वृत्रस्य दोधतो (1), वज्रेण शतपर्वणा (2),
शिरो बिभेद (3), वृष्णिना (4)

⁷ इमा अभि प्र णौनुमो (1), बिषाम् अग्रेषु धीतयः (2),
अग्रेः शोचिः न दिद्युतः (3)

⁸ गुहा सतीः उप त्मना (1), प्र यत् शोचन्त धीतयः (2),
कण्वा ऋतस्य धारया (3)

⁹ प्र तमिन्द्र नशीमहि (1), रयिं गोमन्तम् अश्विनम् (2), प्र ब्रह्म पूर्वचित्तये (3)

8.6.10:

I have obtained from the father (1),
the power of intelligence of the truth (2).
The Sun is born in me as it were (3).¹⁰

[*ajani*: is born within, (2.5.4), (1.74.3)]

8.6.11:

Like Kaṇva, I glorify Indra with the words of hymn (2),
and the ancient thoughts (1).

May Indra establish the strength in me (3).¹¹

[*pratnena manmanā*: ancient thoughts, (8.44.12)

shumbhāmi: I glorify, (8.44.26)]

8.6.12:

O Indra, increase me who is praising you (3),
amidst those who do not praise you (1),
and those ṛishis who praise you (2).¹²

8.6.13:

When his wrath thundered, shattering Vṛtra limb by limb (1),
then he speeded the waters to the ocean (2).¹³

8.6.14:

O Indra you hurled the Vajra weapon (2),
which upholds your power against the evil-foe Shushna (1).
O fierce one, you are proclaimed as the mighty one (3).¹⁴

[*shṛṇviṣhe*: proclaimed, (7.8.5)]

¹⁰ अहमि॒त् हि पि॒तुः (1), परि॑ मे॒धाम् ऋ॒तस्य॑ ज॒ग्रभं॑ (2), अ॒हं सूर्यं॑ इ॒वाजनि॑ (3)

¹¹ अ॒हं प्र॒त्नेन॑ म॒न्मना॑ (1), गिरि॑ः शु॒म्भामि॑ कण्व॒वत् (2),
येने॒न्द्रः शु॒ष्ममि॒द् दधे॑ (3)

¹² ये त्वा॒मिन्द्र॑ न तुष्टु॒वुः (1), ऋष॑यो॒ ये च॑ तुष्टु॒वुः (2), ममे॒द् वर्ध॑स्व सुष्टु॒तः (3)

¹³ यद॑स्य म॒न्युः अध्व॑नी॒द् वि वृ॒त्रं प॑र्व॒शो रु॒जन् (1), अ॒पः संमु॑द्र॒म् ऐर॑यत् (2)

¹⁴ नि शु॒ष्णा इन्द्र॑ धर्णी॒सि (1), वज्रं॑ जघन्थ॒ दस्य॑वि (2), वृ॒षा ह्यु॒ग्र शु॒ष्विषे॑ (3)

8.6.15:

Neither the heaven, nor midworld, nor earth (1,3,5),
can approach Indra in his might (2,4).¹⁵

[*vivyachanta*: to approach, to reach (10.96.4)]

8.6.16:

O Indra, who has cast into the rushing streams (1,3),
him who lay obstructing the vast waters (rivers) (2)?¹⁶

8.6.17:

O Indra, you have hidden him in the realms of darkness (4),
who had completely seized heaven and earth (1,3),
which are great, vast and whole (2).¹⁷

[*samīchī*: vast and whole, (3.1.7);]

8.6.18:

Hear also my call, O forceful Indra (1,3),
who is amidst the sages and is glorified by Bhrgu (seers) (2).¹⁸

8.6.19:

These dappled mothers of yours, Indra (1),
who nourish the truth (3),
yield the light (or clarity) mixed with the infusions (2).¹⁹

¹⁵ न द्याव॒ (1), इन्द्र॒मोर्जसा॒ (2), नान्तरि॑क्षाणि ब॒ज्जिण॑म् (3),
न वि॒व्यच॑न्त॒ (4), भूर्म॑यः (5)

¹⁶ यस्तं इन्द्र॒ (1), म॒हीर॑पः स्त॒भूय॑मान॒ आश॑यत् (2), नि तं प॒द्यासु॑ शि॒श्रथः॑ (3)

¹⁷ य इ॒मे रोद॑सी (1), म॒ही संमी॑ची (2), स॒मर्ज॑ग्रभीत् (3),
तमो॑भिः इन्द्र॒ तं गु॑हः (4)

¹⁸ य इन्द्र॒ (1), यत॑यः त्वा॒ भृग॑वो॒ ये च॑ तुष्टुवुः (2), म॒मेत् उ॑ग्र श्रु॒धी ह॑वम् (3)

¹⁹ इ॒मास्तं इन्द्र॒ पृ॒श्नयो॑ (1), घृ॒तं दु॑हत॒ आ॒शिर॑म् (2),
ए॒नाम् ऋ॒तस्य॑ पि॒प्युषीः॑ (3)

[*pr̥ṣṇayaḥ*: dappled mothers, (2.2.4); Ray-cows;
pīpyushīm: nourishing, (8.72.16);
pr̥ṣhṇi: (the dappled one) is used for both the Supreme bull and for
the cow, the female energy. It is symbolic, the god or goddess in
the variety of manifestation, many-hued;
ghṛtam: light, clarity, (18.39.3); (not melted butter);]

8.6.20:

O Indra, you made these mothers to get your (energy) (1,3),
being face by face so as to have children (2),
according to the laws of Sūrya (4).²⁰

[*āśā*: by the mouth, (2.1.14); face to face, (10.20.3);
garbham: child, (1.70.2);
prasvaḥ: mothers, (3.5.8)]

8.6.21:

By your acceptance of the Soma-delight pressed out by Kaṇva-s (3),
and by their utterances, Kaṇva-s have increased (2),
O Lord of strength (1).²¹

[Line 2: Kaṇva-s have increased the Indra-power in themselves]

8.6.22:

O Indra with the Vajra, who gives excellent guidance (1,3),
the word of praise is addressed to you (2),
for spreading the yajna (and its benefits) (4).²²

²⁰ या इन्द्र प्रस्वः (1), त्वा आसा गर्भम् (2),

अचक्रिरन् (3), परि धर्मेव सूर्यम् (4)

²¹ त्वाम् इत् शंससस्पते (1), कण्वा उक्थेन वावृधुः (2), त्वां सुतास इन्द्रवः (3)

²² तवेदिन्द्र प्रणीतिषु (1), उत प्रशस्तिः (2), अद्रिवः (3),

यज्ञो वितन्तसाय्यः (4)

8.6.23:

O Indra, grant us impulses, vast and luminous (1,3),
so that we may seize the city (of hostiles) (2).

Grant us also progeny with hero-strength (4).²³

[*puram*: city, (everywhere in RV), protector (S);

gomatīm: luminous, (8.23.29)]

8.6.24:

O Indra, (grant us) that herd of life-energies (horses) (1),
which shone in front of the human beings (2).²⁴

[*nāhushīshu vikṣhu*: human beings;

nahuṣha is a synonym of, 'man', not the king mentioned in the
Purāṇa-s.]

8.6.25:

O Indra, O wise one, to make us happy (2,4),
you make our herd of Ray-cows to be near us so as to be seen (1,3).²⁵

[Lines 2 and 3: you make us have all the knowledge easily available
in our memory;

upāke: near, (1.27.6)]

8.6.26:

O dear Indra, when you display your might (1),
you become the lord of all the worlds (2).

You are great and your might is unlimited (3).²⁶

²³ आ न इन्द्र महीमिषं (1), पुरं न दर्शि (2), गोमतीम् (3),

उत प्रजां सुवीर्यम् (4)

²⁴ उत त्यत् आश्वभ्यं यदिन्द्र (1), नाहुषीष्वा अग्रे विक्षु प्रदीदयत् (2)

²⁵ अभि ब्रजं न तन्निषे (1), सूरं (2), उपाकचक्षसम् (3),

यदिन्द्र मृळ्यासि नः (4)

²⁶ यदङ्ग तविषीयस इन्द्र (1), प्रराजसि क्षितीः (2), मह्यं अपार ओजसा (3)

8.6.27:

The people offering oblations and the Soma-delight (1,4),
call you for protection (2).

You move in wide spaces (3).²⁷

[*uru-jrayasam*: moving in wide spaces, (5.8.6)]

8.6.28:

By the thoughts of the illumined seers (3),
at the summits of mountains (1),
or the confluence of rivers (2),
Indra is born (in them) (4).²⁸

[Here is the importance of the place of confluence of rivers.]

8.6.29:

He, the knower, from his high place looks down (2),
on the (inconscious) ocean (below) (1).

By his illuminations, he moves to the goal of journey (2).²⁹

[*vipāna*: illuminations (occurs once); *ejati*: moves, (1.10.2)
yate: goal of journey, (5.27.4);
udvataḥ: high place, (3.2.10);]

8.6.30:

When he shines in the realm beyond the heaven (3),
men daily look at the light (2),
the ancient one, who has the essence (of all) (1).³⁰

[*retasa*: seed, (5.17.3), essence, (8.44.16)]

²⁷ तं त्वा हविष्मतीः विश् (1), उप ब्रुवत ऊतये (2),

उरुजयसम् (3), इन्दुभिः (4)

²⁸ उपहरे गिरीणां (1), संगथे च नदीनाम् (2), धिया विप्रो (3), अजायत (4)

²⁹ अतः समुद्रम् (1), उद्वतः चिकित्वाँ अब पश्यति (2), यतो विपान एजति (3)

³⁰ आदित् प्रत्नस्य रेतसो (1), ज्योतिः पश्यन्ति वासरम् (2),
परो यदिध्यते दिवा (3)

8.6.31:

All the Kaṇva-s increase (in themselves) (1,3),
 your thoughts and manhood, O Indra (2,4).
 O mighty one, (they increase) your strength (5).³¹

8.6.32:

O Indra, take pleasure in this perfect hymn (1).
 May you protect me completely (2).
 May you also greatly increase my thoughts (3).³²

8.6.33:

O one with Vajra, by our wisdom-words (1),
 may you greatly increase (in us) (2).
 The wise persons have composed these hymns for living (3).³³
 [*jīvase*: to live consciously aware of the gods, their powers and
 help;
brahma: wisdom-words, mantra]

8.6.34:

Kaṇva-s glorify (Indra) (1),
 just as waters wandering glide down (to ocean) (2).
 The thoughts (of Kaṇva-s) are ready (to be received) by Indra (3).³⁴
 [*pravata*: gliding, (3.5.8);
vananvatī: at hand, ready, (8.102.19)]

³¹ कण्वांस (1), इन्द्र ते मतिं (2), विश्वे वर्धन्ति (3), पौंस्यम् (4),

उतो शविष्ठ वृष्ण्यम् (5)

³² इमां मे इन्द्र सुष्टुतिं जुषस्व (1), प्र सु मामेव (2), उत प्र वर्धया मतिम् (3)

³³ उत ब्रह्मण्या वयं (1), तुभ्यं प्रवृद्ध बज्रिवः (2), विप्रा अतश्म जीवसे (3)

³⁴ अभि कण्वा अनूषत (1), आपो न प्रवता यतीः (2), इन्द्रं वनन्वती मतिः (3)

8.6.35:

Our utterances increase Indra (in us) (1),
like rivers (swell) the ocean (2).
Indra's wrath is irresistible and he is undecaying (3).³⁵

8.6.36:

Come to us from the realm beyond (1),
with your luminous horses, O Indra (2).
May you drink the Soma-delight here (3).³⁶

8.6.37:

O killer of Vṛtra, men call you to the seats of sacred grass (1),
for the winning of the plenitude (2).³⁷

[*vṛtrahan-tama*: the utter killer of Vṛtra; the post-fix *tama* indicates that this act is not physical;]

8.6.38:

Both the two, heaven and earth follow you (1,3),
as the wheels follow a horse (2).

The Soma-delight, pressed out flow to you (4).³⁸

[*suṽānāsa*: pressed out and flow, (8.3.6), (9.10.4)]

8.6.39:

O Indra, godhead of the Sun-world, rejoice (1),
(in the Soma pressed out) in the stable heart (2).
Also rejoice in the thoughts of the luminous Sun (3).³⁹

³⁵ इन्द्रमुक्थानि वावृधुः (1), समुद्रमिव सिन्धवः (2), अनुत्तमन्युम् अजरम् (3)

³⁶ आ नो याहि परावतो (1), हरिभ्यां हर्यताभ्याम् (2), इममिन्द्र सुतं पिब (3)

³⁷ त्वामिद् वृत्रहन्तम् जनासो वृक्तबर्हिषः हवन्ते (1), वाजसातये (2)

³⁸ अनु त्वा रोदसी उभे (1), चक्रं न वर्ति (2), एतशम् (3),

अनु सुवानास इन्दवः (4)

³⁹ मन्दस्वा सु स्वर्णर उतेन्द्र (1), शर्यणावन्ति (2), मत्स्वा विवस्वतो मती (3)

[*vivasvataḥ*: shining Sun, (6.8.4);

sharyaṇāvat: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantra-s such as RV (9.113.1), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)).]

8.6.40:

Indra increases (in us) (1).

He, the showerer of gifts roars near the heaven (or mid-world) (2).

He is the Vṛtra-killer and the drinker in plenty of Soma (3).⁴⁰

8.6.41:

You are a ṛiṣhi, the first born (1).

You, the sole one is the ruler by means of your might (*ojas*) (2).

You, Indra, freely gives the riches (3).⁴¹

[*choṣhkūyase*: gives freely, (1.33.3)]

8.6.42:

May your hundred (steeds) carry you (4),

to our Soma-pressings and the delights (1,3).

(The steeds) are shining and bright-backed (2,5).⁴²

[*prayaḥ*: delight, (8.19.22), (8.74.14);

vītaprṣhthā: bright-backed, (5.45.10)]

⁴⁰ बावृधान (1), उप द्यवि वृषा वज्री अरोरवीत् (2), वृत्रहा सौमपातमः (3)

⁴¹ ऋषिर्हि पूर्वजा असि (1), एक ईशान ओजसा (2), इन्द्र चोष्कूयसे वसु (3)

⁴² अस्माकं त्वा सुताँ उप (1), वीतपृष्ठा (2), अभि प्रयः (3),

शतं बहन्तु (4), हरयः (5)

8.6.43:

By their utterances, Kaṇva-s increase (3),
 the ancient thought (1),
 and by the nourishing sweet Soma, the yield of the light (2).⁴³
 [*ghṛta*: light; yield of light, (2.5.6);
madhoḥ: the sweet Soma, (8.103.6)]

8.6.44:

Among the mighty, the mortal chooses Indra in the sacrifice (1),
 for protection from those who have a desire to conquer (2).⁴⁴
 [*medhe*: in the sacrifice (*medhasya* in (8.19.2)); power of
 intelligence, (5.27.4);
saniṣhyuḥ: those who have a desire to conquer, (8.27.8)]

8.6.45:

O one praised by many (2),
 may the horses bring you to our front for your drink of Soma (1,4).
 (they) are praised by the seers to whom the yajna is beloved (3).⁴⁵

8.6.46:

I have accepted from Tirindira, son of Parshu (2,4),
 hundreds and thousands of achievements (riches) (1,3,5),
 amidst men (6).⁴⁶
 [*yādvānam*: men; Yadu clan (5); See also (8.1.31).]

⁴³ इमां सु पूव्या धियं (1), मधोः घृतस्य पिप्युषीम् (2),

कण्वा उक्थेन वावृधुः (3)

⁴⁴ इन्द्रमिद् वि-महीनां मेधे वृणीत मर्त्यः (1), इन्द्रं सनिष्युः ऊतये (2)

⁴⁵ अर्वाञ्च त्वा (1), पुरुष्टुत (2), प्रियमैधस्तुता (3), हरीं सोमपेयाय वक्षतः (4)

⁴⁶ शतमहं (1), तिरिन्दिरे (2), सहस्रं (3), पर्शावा ददे (4),

राधांसि (5), याद्वानाम् (6)

8.6.47:

For the singer of Sāman hymns, (their prince) gave (2),
three hundred horses and ten thousand Ray-cows (1).⁴⁷

8.6.48:

By his inspired knowledge (3),
he gave camels with four yokes
to the striving persons (2,4),
thus the exalted (prince) reached heaven (1).⁴⁸

[*kakuho*: S gives several meanings; 'exalted' is tentative;
yatati: to strive;]

7. Maruts**Riṣhi: Punarvatsaḥ Kāṇvaḥ**

[The Sūkta-s 7,20 and 94 are addressed to Maruts. A brief overview
of their powers is in essay viii of pages xxi-xxiii.]

8.7.1: Make the impulsions to flow in triple rhythm

8.7.2: You discern your way in the journey

8.7.3: They pour nourishing impulsions

8.7.4: They make the rains to fall

8.7.5: The rivers labour according to the laws

8.7.6: We invoke you day and night

8.7.7: They ascend upwards

8.7.8: They create a path for the Sun

8.7.9: O Rbhukṣhan, enjoy the *stoma* laud

8.7.10: Fountain of the billowing waters

8.7.11: Come swiftly on our call

8.7.12: Conscious thinkers

8.7.13: Riches dripping with rapture and supporting all

⁴⁷ त्रीणि शतानि अर्बतां सहस्रा दश गोनाम् (1), ददुः पञ्चाय सास्रे (2)

⁴⁸ उदानट् ककुहो दिवम् (1), उष्ट्रान् चतुर्युजो ददत् (2),

श्रवसा (3), याद्वं जर्नम् (4)

- 8.7.14: Become joyful with Soma in your journey
 8.7.15: Bliss of the great type
 8.7.16: Hammer heaven and earth
 8.7.17: Rise upwards with cars, winds and lauds
 8.7.18: Protection to Turvasha, and others
 8.7.19: Nourishing impulsions
 8.7.20: Where do you rejoice, O great givers
 8.7.21: Delight in the energies of truth
 8.7.22: United heaven and earth
 8.7.23: Cut up Vṛtra limb by limb
 8.7.24: Helped the battling Trita
 8.7.25: Lightnings in their hands
 8.7.26: Life-powers from beyond
 8.7.27: Gods with golden steeds
 8.7.28: Cars with spotted antelopes
 8.7.29: Maruts come to our habitations
 8.7.30: When will you respond to the call
 8.7.31: Your friendship with Indra
 8.7.32: Vajra in their hands
 8.7.33: Maruts with wonderful plenitude
 8.7.34: The oppressed hills
 8.7.35: They establish strength in the singer
 8.7.36: Maruts stand around Agni

Metre: Gāyatrī

8.7.1:

O Maruts, the luminous seers make the impulsions to flow (1),
in the triple rhythm (2).

May you shine amidst the mountains (3).¹

[*triṣṭubh*: a Vedic metre of 44 letters; triple rhythm;
pra akṣharat: to flow; to offer (S);]

¹ प्र यद् वः त्रिष्टुभम् (1), इषं मरुतो विप्रो अक्षरत् (2), वि पर्वतेषु राजथ (3)

8.7.2:

O brilliant and mighty (Maruts), dear ones (1),
when you discern your way in the journey (2),
even the mountains give way (3).²

[S renders *achidhvam* as yoking the horses and *yāmam* as car,
without giving any reasons.

achidhvam: discern (your way), (5.55.7);

ahāsata: move, (1.9.4)]

8.7.3:

(Maruts) with Pṛṣṇi for their mother ascend upwards (1,3),
(voicing) with the wind powers like the lowing cattle (2).
They pour the nourishing impulses (4).³

[*dhukṣhan*: poured, sprinkled, (1.121.8);

vāshrāsaḥ: lowing cattle, (8.44.25)

ut īrate: see (8.7.7); Pṛṣṇi: see (8.6.19);]

8.7.4:

When the Maruts go on a journey with the powers of Vāyu (3),
they make the rain to fall (1),
and the mountains to shake (2).⁴

8.7.5:

(O Maruts), the hills labour to move (1,4);
because of your great strength (3),
the rivers (labour) according to their laws (2).⁵

² यद्भृङ्ग तविषीयवो (1), यामं शुभ्रा अचिध्वम् (2), नि पर्वता अहासत (3)

³ उदीरयन्त (1), वायुभिः वाश्रासः (2), पृथिमातरः (3),

धुक्षन्तं पिप्युषीम् इषम् (4)

⁴ वर्षन्ति मरुतो मिहं (1), प्र वैषयन्ति पर्वतान् (2),

यद् यामं यान्ति वायुभिः (3)

⁵ नि यद् यामाय वो गिरिः (1), नि सिन्धवो विधर्मणे (2),

महे शुष्माय (3), येमिरे (4)

[*yemire*: to labour, (8.43.18)]

8.7.6:

We invoke you during the day (2);

we (invoke) you at night for protection (1).

We invoke you during the pilgrimage-yajna in its journeying (3).⁶

[*prayati*: moves on, (6.10.1); its journeying, (8.71.12);

line 3 is also in (8.71.12);]

8.7.7:

These dawn-hued wonderfully manifold (Maruts) (2),

ascend upwards in their journey (1,3),

roaring in the heavens and the midworld (4).⁷

[*snuna*: upward plateau, (4.28.2), (*sānuna*, S)

ut irate: ascend upwards, (8.44.4)]

8.7.8:

By their might, (the Maruts) create a luminous path (1),

for the Sun to travel (2),

They stand around with their lights (3).⁸

[Line 3 : (alt.) they stand with their light;

line 3 is a part of (8.7.36);

vi tasthanir stand firm]

⁶ युष्माँ उ नक्तमूतये (1), युष्मान् दिवा हवामहे (2),

युष्मान् प्रयति अध्वरे (3)

⁷ उदु त्ये (1), अरुणस्वः चित्रा (2), यामेभिः ईरते (3),

वाश्ना अधिष्णुना दिवः (4)

⁸ सृजन्ति रश्मिमोजसा पन्थां (1), सूर्याय यातवे (2),

ते भानुभिः वि तस्थिरे (3)

8.7.9:

O Maruts, enjoy this invocation (3),
 enjoy this hymn of words (1),
 (enjoy) this affirmative laud, O Rbhukṣhan (2).⁹

[Rbhukṣhan: one of the Divine Artisans, *rbhu-s*; also in (8.7.12, 8.20.2). For details, see (8.93.34)

vananti: they enjoy, (6.6.3)]

8.7.10:

To the Vajrin, the milch cows have yielded (2),
 the honey (Soma) of three lakes (1,3).
 (Maruts), the lords of aspiration (have made) (5),
 a fountain of the billowing waters (in these lakes) (4,6).¹⁰

[*kavandham*: holder of wisdom, derived from *kavi*, (5.89.3);

kavindanaḥ: lords of aspiration, (5.54.8);

udriṣam: billowing waters, (2.24.4)]

8.7.11:

O Maruts, when we, desirous of bliss call you (1),
 may you come to us swiftly from heaven (2).¹¹

8.7.12:

O great givers, Rudra-s, Rbhukṣhan, in your house(1),
 you are conscious thinkers even in your rapture (2).¹²

[Here the name Rbhukṣhan, who is a skilled worker, is used as an epithet for Maruts. See (8.93.34)]

⁹ इमां मे मरुतो गिरम् (1), इमं स्तोममृभुक्षणः (2), इमं मे वनता हवम् (3)

¹⁰ त्रीणि सरांसि (1), पृथ्व्यो दुदुहे वज्रिणे (2), मधुं (3),

उत्सं (4), कवन्धम् (5), उद्विषाम् (6)

¹¹ मरुतो यद्वा वो दिवः सुस्रायन्तो हवामहे (1), आ तू न उप गन्तव्यं (2)

¹² यूयं हि द्या सुदानवो रुद्रा ऋभुक्षणो दमे (1), उत प्रचेतसो मदौ (2)

8.7.13:

O Maruts, from the Heaven, send us the riches (1,3),
dripping with rapture, wide and supporting all things (2).¹³
[*purukṣhum*: wide, (7.5.9); housing a multitude of riches, (1.68.5);]

8.7.14:

When you, shining, discern your way in the journey (2),
to the higher regions of hills (1),
you become joyful by the Soma-delights poured forth (2).¹⁴

[*achidhvam*: see (8.7.2);

Line 2 is a part of (8.7.2);

Lines 1-3: Your journey in the hills releases the Soma which makes
you joyful;]

8.7.15:

With their inviolable thinkings (2),
men ask for this bliss, of the great type (you have) (1).¹⁵

[*sumnam*: bliss, (8.19.4), (8.75.16);

etāvat: so much, (5.79.10)]

8.7.16:

They hammer the heaven and earth with the rains (2),
as if to make them move (1).

Thus they milk the inexhaustible fountain (3).¹⁶

[The rains falling down and going back to the heavens create the
impression of an inexhaustible fountain;

dhamanti: to hammer as in smelter, (4.2.17)]

¹³ आ नो रयिं (1), मन्दच्युतं पुरुक्षुं विश्वधायसम् (2), इयर्ता मरुतो दिवः (3)

¹⁴ अधीव यद् गिरीणां (1), यामं शुभ्रा अचिध्वम् (2),

सुवानैः मन्दध्व इन्दुभिः (3)

¹⁵ एतावन्तः चिदेषां सुम्रं भिक्षेत मर्त्यैः (1), अदाभ्यस्य मन्मभिः (2)

¹⁶ ये द्रप्सा इव (1), रोदसी धमन्ति अनु वृष्टिभिः (2), उत्सं दुहन्तो अक्षितम् (3)

8.7.17:

Roaring, the sons of Pṛṣhṇi rise upwards (1,3),
with chariots, with winds and with affirmative lauds (2).¹⁷

8.7.18:

You gave your protection to Turvasha and Yadu (1),
and the wealth-desiring Kaṇva (2).

We meditate on you seeking the good felicities (3).¹⁸

[su: good, (4.2.1)]

8.7.19:

O great givers (1),
may these impulsions which are nourishing like light (2),
and the thinkings of Kaṇva-s increase you (in us) (3).¹⁹

[Kāṇva-s: descendents of the seer Kaṇva]

8.7.20:

The sacred grass seats have been prepared (2).

Where are you rejoicing, O great givers (1)?

By which wisdom-word are you worshipped (3)?²⁰

8.7.21:

You took delight in the energies of truth (4),
through our affirmative lauds in ancient times (2).

You have no reason to stay away (from us) (1).

The sacred seat of grass is ready (for you) (3).²¹

¹⁷ उदुं स्वानेभिः ईरत (1), उदुं रथैः उदुं वायुभिः उत् स्तोमैः (2), पृश्निमातरः (3)

¹⁸ येन अव तुर्वशं यदुं (1), येन कण्वं धनस्पृतम् (2), राये सु तस्य धीमहि (3)

¹⁹ इमा उं वः सुदानवो (1), घृतं न पिप्युषीरिषः (2),

वर्धान् काण्वस्य मन्मभिः (3)

²⁰ कं नूनं सुदानवो मदथा (1), वृक्तबर्हिषः (2), ब्रह्मा को वः सपर्यति (3)

²¹ नहि ष्य (1), यद्ध वः पुरा स्तोमैभिः (2), वृक्तबर्हिषः (3),

शर्धौ ऋतस्य जिन्वथ (4)

[*jinvasi*: to take delight, (8.84.7)]

8.7.22:

They have established the great waters (1).

They have united the heaven and earth (2).

They have established the Sun (3).

They combined (their efforts) (5),

in using the Vajra (to kill Vṛtra) limb by limb (4).²²

[*samdadhuh*: (have) combined, (3.20.3)

parvashaḥ: limb by limb]

8.7.23:

Independently, they cut up Vṛtra limb by limb (1,3).

They shattered the mountains (powers of ignorance) (2).

The mighty ones manifested their manly vigour (4).²³

[*vi yayuh*: to cut up, (5.2.5);

arājinaḥ: independently, without a king (S), (occurs once) see also (8.14.10)]

8.7.24:

They helped the battling Trita (1),

in (augmenting) his strength and the will power (2).

They also helped Indra in the destruction of Vṛtra (3).²⁴

[Trita: see (8.47.13)]

²² समु त्पे म॒हतीर॒पः (1), सं क्षो॒णी (2), समु सूर्य॑म् (3),

सं ब॒ज्रं प॒र्व॒शो (4), द॒धुः (5)

²³ वि वृ॒त्रं प॒र्व॒शो य॑युः (1), वि प॒र्वी॒तौ (2), अ॒रा॒जिनः॑ (3),

च॒क्रा॒णा वृ॒ष्णि पौ॑स्य॑म् (4)

²⁴ अनु त्रि॒तस्य॑ यु॒ध्यन्तः॑ (1), शु॒ष्म॑मावन् उ॒त क्र॑तुम् (2), अनु इन्द्रं॑ वृ॒त्रतू॑र्ये (3)

8.7.25:

The handsome and luminous Maruts (2),
with lightnings in their hands (1),
reveal their glorious heads with golden helmets (3).²⁵

[*abhidyavaḥ*: luminous, (3.27.1)]

8.7.26:

When the life-powers from beyond (2),
come to the region (*randhram*) to satisfy the aspiring persons (1,3),
they cause fear in them, as those in heaven (4).²⁶

[*randhram*: the region of *prāṇa* in human being; middle part (S),
(occurs once);

ushanā: aspiring persons (in earth), (10.70.9), yearning, (6.10.6)]

8.7.27:

O Gods, come with your golden-footed steeds (2),
to our sacrifice for giving the gifts of bliss (1).²⁷

[*dāvane*: *da* + *vane*: gifts of bliss, (5.39.2)]

8.7.28:

When the car with the spotted antelope (1),
and the red deer in the middle carries them (2),
then the brilliant (Maruts) move (3),
and the waters (rains) are set in motion (4).²⁸

[*praśṭīḥ*: in the middle, (1.39.6);

riṇāti: set in motion, (5.58.6);]

²⁵ विद्युत्-हस्ता (1), अभिद्यवः शिप्राः (2),

शीर्षन् हिरण्ययीः शुभ्रा व्यञ्जत श्रिये (3)

²⁶ उशाना (1), यत् परावत उक्ष्णो (2), रन्ध्रमयातन (3), द्यौर्न चक्रदद्भिया (4)

²⁷ आ नो मखस्य दावने (1), अश्वैः हिरण्यपाणिभिः (2), देवास उर्प गन्तन (3)

²⁸ यदेषां पृषती रये (1), प्रष्टिः वहति रोहितः (2),

यान्ति शुभ्रा (3), रिणन् अपः (4)

8.7.29:

The Maruts travel and come down (3),
with the Soma pressed out in the subtle heart (1).
to our habitations in the uncrooked realm (2).²⁹

[*ārjikāt*: place where the flow is straight, uncrooked realm, (9.113.2);
pastyāsu: habitations, (4.1.1);
sharyanāvati: inner heart, see the notes in (8.6.39)]

8.7.30:

O Maruts, to the luminous seer calling you in this way (2),
when will you come with your joy-bestowing riches (1,3),
to him who is soliciting (riches) (4)?³⁰

8.7.31:

O Maruts, lovers of praises (2),
when was it that you really did not help Indra (1,3)?
Who can observe your friendship with Indra (4).³¹

[Line 2: (alt.) who else can carry on the friendship with Indra?
ohate: to carry, (7.16.11); observes (8.40.11);

ajahātana: not help;

(8.96.2) indicates that Indra battled unaided with his weapon
smashed the foes. Does it mean that Maruts, his helpers, kept
quiet?]

²⁹ सुषोमै शर्यणावति (1), आर्जिके पस्त्यावति (2), ययुः निचक्रया नरः (3)

³⁰ कदा गच्छाथ (1), मरुत इत्या विप्रं हवमानम् (2),

मार्जिकेभिः (3), नार्धमानम् (4)

³¹ कर्द्ध नूनं (1), कथप्रियो (2), यदिन्द्रम् अजहातन (3),

को वः सखित्व औहते (4)

8.7.32:

O Kaṇva-s, adore Agni and Maruts (2),
bearing the Vajra in their hands (1),
and armed with golden spears (3).³²

[Usually Vajra is in the hands of Indra.]

8.7.33:

I will turn towards the Maruts with wonderful plenitude (3),
showerers (of desires), who continue the sacrifice (1).
(I turn them to me) for a new and happy journey (or movement) (2).³³

[*pra-yajyūn*: those who continue the yajna, (3.6.2)]

8.7.34:

The hills, oppressed, think of moving away (1).
The mountains (or clouds) are restrained (2).³⁴

[The presence of Maruts creates fear among the hills etc. In Veda, hills are conscious entities.]

8.7.35:

Quickly traversing (1),
(the horses) bear them travelling in the midworld (2).
They establish the strength in the singer (3).³⁵

[*ākṣhāṇe*: swift, (10.22.11)]

³² सहो षु णो वज्रहस्तैः (1), कण्वासो अग्निं मरुद्भिः स्तुषे (2),
हिरण्यवाशीभिः (3)

³³ ओ षु वृष्णः प्रयज्युना (1), नव्यसे सुचिताय (2), ववृत्यां चित्रवाजान् (3)

³⁴ गिरयश्चित् नि जिहते पर्शानासो मन्यमानाः (1), पर्वताः चित् नि येभिरे (2)

³⁵ आक्षण्यावानो (1), वहन्ति अन्तरिक्षेण पततः (2), धातारः स्तुवते वयः (3)

8.7.36:

Agni was born first among the gods (1).
 With his rays of light, he is rhythmic like the Sun (2).
 The Maruts stand around with their lights (3).³⁶
 [*chhanda*: rhythm,
archiṣhā: with the rays, (2.8.4)]

8. Ashvins

Riṣhi: Sadhvamsaḥ Kāṇvaḥ

- 8.8.1: Moving in the path of gold
 8.8.2: Car with the radiance of Sun
 8.8.3: Come to our words of purification
 8.8.4: Son of Kāṇva has poured Soma for you
 8.8.5: May you increase in us
 8.8.6: Riṣhis called you for protection
 8.8.7: Knowers of the Sun-world (*svar*)
 8.8.8: Riṣhi Vatsa, son of the seer Kāṇva
 8.8.9: You are creators of bliss for us
 8.8.10: All knowledge came to you with Sūryā (maiden)
 8.8.11: Car with thousand forms and seer Vatsa
 8.8.12: Have given rapture to many
 8.8.13: Establish in us all achievements
 8.8.14: Come to us wherever you are
 8.8.15: Establish an impulsion with thousand forms
 8.8.16: Energy dripping with light
 8.8.17: Satisfy our desires
 8.8.18: Masters of yajna-pilgrimage
 8.8.19: You create bliss and peace
 8.8.20: You protected Medhātithi and others
 8.8.21: Protection for Trasadasyu
 8.8.22: Be close to us

³⁶ अ॒ग्निर्हि॑ जा॒निं पू॒र्व्यः (1), छ॒न्दो॒ न सू॒रो अ॒र्चिषा॑ (2),
 ते भ्रा॒नुभि॒र्वि त॑स्थिरे (3)

8.8.23: The three hidden wheels of car**Metre: Anuṣṭup (8,4)****8.8.1:**

O Ashvins, come to us with all your protections (1).
 O fulfillers of action, moving in the path of gold (2),
 drink the sweet Soma-delight (3).¹

[*dasra*: fulfillers of action, (1.3.3);

hiranyavartanī: treaders on the path of gold, (5.75.2)]

8.8.2:

O Ashvins, enjoyers (2),
 come in your car with the outer form of Sun (1),
 seers with golden form and profound consciousness (3).²

[*gambhīra*: profound (2.21.4);

sūryatvachā: with the outer form (skin) of Sun, (5.33.7)]

8.8.3:

(O Ashvins), by our words of purification (2).
 come to us from the world of men or from the midworld (1),
 O Ashvins, drink the sweet Soma-delight (3),
 pressed out by the Kaṇva-s in the sacrifice (4).³

[*suṣṛktibhiḥ*: words of purification, (6.15.4), by complete purification, (3.3.9);

kaṇvānām: those endowed with intelligence (KS); those of the clan of the seer Kaṇva; Kaṇva or Kaṇva clan or Kaṇva-s occurs in at least 30 mantra-s of this maṇḍala 8.]

¹ आ नो विश्वाभिः ऊ॒तिभिः॑ अ॒श्विना॑ गच्छ॑तं यु॒वम् (1),
 द॒स्रा हिर॑ण्यवर्तनी॒ (2), पि॒ब॑तं सो॒म्यं मधु॑ (3)

² आ नूनं॑ या॒तम॑श्विना॒ रथे॑न॒ सूर्य॑त्वचा (1), भु॒जि॒ (2),
 हिर॑ण्यपेशसा॒ कवी॑ गम्भीरचेतसा (3)

³ आ या॒तं नहु॑षः परि आ॒न्तरि॑क्षात् (1), सु॒वृत्तिभिः॑ (2),
 पि॒बा॒थो अ॒श्विना॑ मधु॒ (3), क॒ण्वानां॑ स॒र्वेने॑ सु॒तम् (4)

8.8.4:

Come to us from the heaven or the midworld (1),
 you (Ashvins) who love (the world) below (2).
 To you here the son of Kaṇva has poured (3),
 the sweet Soma (4).⁴

8.8.5:

O Ashvins, come to us for the drink of Soma (1,3),
 you who respond with the word of truth (2).
 O seers, O leaders, by our thinkings (5),
 and the perfectly offered laud, may you increase (in us) (4).⁵
 [svāhā: that which is offered wholeheartedly;
 dhītibhiḥ: thinkings;
 upashrutim: the divine answering with its word of truth to the
 human word that seeks the truth, (1.10.3)]

8.8.6:

In ancient times, when the Rishis called you for protection (1),
 you came (to them), O leaders (2).
 O Ashvins, may you come to this perfect laud of mine (3).⁶

⁴ आ नो यातं दिवः परि आन्तरिक्षात् (1), अधप्रिया (2),

पुत्रः कण्वस्य वामिह सुषाव (3), सोम्यं मधु (4)

⁵ आ नो यातम् (1), उर्पश्रुति (2), अश्विना सोमपीतये (3),

स्वाहा स्तोमस्य वर्धना (4), प्र कवी धीतिभिः नरा (5)

⁶ यत् चित् हि वाँ पुर ऋषयो जुहूरे अबसे (1), नरा आ यातम् (2),
 अश्विना गतमुपेमां सुष्टुतिं मम (3)

8.8.7:

O knowers of the Sun-world, come to us (2),
 from the luminous kingdom above or from the heaven (1).
 O gods who hear our calls, come to our affirming lauds (5),
 (come) to us by our thoughts (3);
 (come to us) by the consciousness of the seer Vatsa (4).⁷

[*vatsa*: seer, (8.11.7);

rochanāt: luminous kingdom, (3.12.9)]

8.8.8:

Who other than us adore Ashvins with affirmative lauds (1)?
 The ṛṣhi Vatsa, son of the seer Kanva (2),
 increases the Ashvins with the words (3).⁸

8.8.9:

O Ashvins, the luminous seer invokes you here (1),
 with the affirmative hymns (*stoma*) (2).
 You are faultless, utter killers of Vṛtra (3).
 May you become the creators of bliss for us (4).⁹

[*ariprā*: faultless, (10.71.1), (7.90.4)

mayobhuva: those who create the bliss, (5.5.8)]

⁷ दिवश्चिद् रोचनात् अधि (1), आ नो गन्तं स्वर्विदा (2), धीभिः (3),
 वत्सप्रचेतसा (4), स्तोमैभिः हवनश्रुता (5)

⁸ किमन्ये परि आसते अस्मत् स्तोमैभिः अश्विना (1),
 पुत्रः कण्वस्य वामृषिः (2), गीर्भिः वत्सो अवीवृधत् (3)

⁹ आ वां विप्रं इहावसे अहत् (1), स्तोमैभिः अश्विना (2),
 अरिप्रा वृत्रहन्तमा (3), ता नो भूतं मयोभुवा (4)

8.8.10:

You are rich in plenitude (2).

When the maiden (Sūryā) mounted your chariot (1),
then all the knowledge came to you, O Ashvins (3).¹⁰

[*vājinīvasū*: rich in plenitude, (1.2.5);

dhitāni: knowledge won by thought, (8.40.3)]

8.8.11:

O Ashvins, come in your car with its thousand forms (1).

The seer Vatsa, full of seer-wisdoms (2,4),

uttered sweet words to you (3).¹¹

[*nirṇik*: form, (5.62.4);

kāvyaḥ: seer-wisdoms, (10.21.5)]

8.8.12:

Ashvins give rapture to many, have many types of riches (1).

(They give) the felicities beyond the mind (2).

O Ashvins, carriers, we utter the *stoma*-hymn to you (3).¹²

[Line 2 is in (1.46.2);

manotarā: beyond the mind, (1.46.2)]

¹⁰ आ यद् वां योषणा रथम् अतिष्ठद् (1), वाजिनीवसू (2),

विश्वानि अश्विना युवं प्र धीतानि अंगच्छतम् (3)

¹¹ अतः सहस्रनिर्णिजा रथेना यातमश्विना (1), वत्सो (2),

वां मधुमद् वचो अशंसीत् (3), काव्यः कविः (4)

¹² पुरुमन्द्रा पुरुवसू (1), मनोतरा रयीणाम् (2),

स्तोमं मे अश्विनौ इमम् अभि बह्वी अनूषाताम् (3)

8.8.13:

Establish in us all the achievements (1),
without any hesitation, (O Ashvins) (2).
Make us follow the order of truth (3).
Subject us not to revilers (4).¹³

[Line 4 is part of (7.94.3); line 3: see (8.12.10)
ahrayā: without hesitation, (8.60.16)]

8.8.14:

O Ashvins, come to us in your car of thousand forms (2),
whether you are in the realm beyond or in the midregion (1).¹⁴

8.8.15:

O Ashvins, ṛṣhi Vatsa has increased you with hymns (1).
Establish in him an impulsion with thousand forms (2),
dripping with light (3).¹⁵

[*ṛṣhi*: one to whom at least one ṛk mantra was revealed by hearing;
seer; a sage such as Vyāsa is not necessarily a ṛṣhi.
niḥ-nijam: shape, form, (8.19.23)]

8.8.16:

O Ashvins, bring us the energy dripping with light (1),
to one who praises you for getting bliss and riches (2),
O great givers (3).¹⁶

¹³ आ नो विश्वानि अश्विना धत्तं राधांसि (1), अहया (2),

कृतं न ऋत्विषावतो (3), मा नो रीरधतं निदे (4)

¹⁴ यन्नासत्या परावति यद् वा स्थो अध्यम्बरे (1),

अतः सहस्रनिर्णिजा रथेना यातमश्विना (2)

¹⁵ यो वा नासत्यौ ऋषिः गीर्भिः वत्सो अवीवृधत् (1),

तस्मै सहस्र-निर्णिजम् इषं धत्तं (2), घृतश्रुतम् (3)

¹⁶ प्रास्मा ऊर्जं घृतश्रुतमश्विना यच्छतं युवम् (1),

यो वा सुसायं तुष्टवद् वसूयाद् (2), दानुनस्पती (3)

8.8.17:

O much enjoyers, devourers of foes (2.4),
may you come to this stoma-*laud* of ours (1,3).

Make us glorious, O leaders (5).

May you give these things desired by us (6).¹⁷

[*riṣhād-asaḥ*: devourers of those who harm, (1.2.7), (epithet for Varuṇa)]

8.8.18:

He to whom the sacrifices are dear (2),
calls you for all protections (1,3).

O Ashvins, you are the masters of the pilgrimage-sacrifice (4).
(You hear those) who call you to the journey (5).¹⁸

[*yāma-hūtiṣhu*: those who call to the journey, (5.61.15)]

8.8.19:

O Ashvins, you create bliss, you create peace (2).

May you, who have the Light come to Vatsa (1,3),
who increases you with thinkings and words of praise (4).¹⁹

8.8.20:

O leaders, protect us with those protections (3),
by which you protected Medhātithi, Kaṇva and Vasha (1),
and protected Dashavraja and Gosharya (2).²⁰

¹⁷ आ नो गन्तं (1), रिशादस (2), इमं स्तोमं (3), पुरुभुजा (4),

कृतं नः सुश्रियो नरा (5), इमा दातमभिष्टये (6)

¹⁸ आ वां विश्वाभिः ऊतिभिः (1), प्रियमैधा (2), अहूषत (3),

राजन्तौ अध्वराणाम् अश्विना (4), याम-हूतिषु (5)

¹⁹ आ नो गन्तं (1), मयोभुवा अश्विना शंभुवा युवम् (2),

यो वां विपन्यू (3), धीतिभिः गीर्भिः वत्सो अवीवृधत् (4)

²⁰ याभिः कण्वं मेधातिथिं याभिः वशं (1),

दशव्रजम् याभिः गोशर्यम् आवतं (2), तामिः नो अवतं नरा (3)

8.8.21:

When wealth was acquired (2).
 you protected Trasadasyu, O leaders (1).
 Protect us in our winning the plenitude in the same way (3).²¹

8.8.22:

The affirmative lauds, words of purification (1),
 and the hymns of praise increase you in us, O Ashvins (2).
 You are protectors of many and the utter killers of Vṛtra (3).
 May you be close to us who have many desires (4).²²

[*suṃṛktibhiḥ*: words of purification, (6.15.4)]

8.8.23:

The three wheels (of the chariot) which were hidden (1,3),
 have become manifest, O Ashvins (2).
 O seers, by the paths of truth (4),
 come in front to the presence of living beings (5).²³

9. Ashvins and Uṣha

Rīṣhi: Shashakarnāḥ Kāṇvaḥ

8.9.1: Drive away non-givers

8.9.2: Establish strength in us

8.9.3: Teach Kāṇva-s about all around works

8.9.4: The Soma awakes to knowledge

8.9.5: Doers of many works

8.9.6: You are nourishers and healers

²¹ याभिः नरा त्रसदस्युम् आबतं (1), कृत्व्ये धने (2),

ताभिः षु अस्माँ अश्विना प्राबतं बाजसातये (3)

²² प्र वां स्तोमाः सुवृक्तयो (1), गिरौ बर्धन्ति अश्विना (2),

पुरुत्रा वृत्रहन्तमा (3), ता नो भूतं पुरुस्पृहा (4)

²³ त्रीणि पदानि (1), अश्विनोः अविः सान्ति (2), गुहा परः (3),

कवी ऋतस्य पत्न्यभिः (4), अर्वाक् जीवेभ्यः परि (5)

8.9.7: Rīṣhi awakes to knowledge by stoma

8.9.8: You are luminous

8.9.9: We bring you here by the hymns

8.9.10: Kakṣhivān, Vyāshva and the son of Veṇa

8.9.11: Guardians of our bodies and dwellings

8.9.12: You ride with Indra in the same car

8.9.13: I invoke you for getting plenitude

8.9.14: Turvasha and Yadu have made offerings

8.9.15: You helped Vimada with healing powers

Uṣha: (16-18)

8.9.16: O Uṣha, notice my thoughts

8.9.17: O Uṣha, awake men for inspired knowledge

8.9.18: You shine with the Sun

8.9.19: Protect us on hearing our hymns

8.9.20: Conscious thinkers

8.9.21: Become blissful with hearing the hymns

Metre: 1,4,6,14-15, Bṛhatī; 2-3,20-21, Gāyatrī; 5, Kakup;

8.9.1:

O Ashvins, you certainly come for the protection of Vatsa (1).

Grant him a wide dwelling which cannot be rendered (2).

Drive away the non-givers (3).¹

8.9.2:

Whatever strength exists in the midworld or heaven (1),

or among the five classes of beings (2),

establish that in us O Ashvins (3).²

[*nṛmṇam*: strength, (5.19.2), might, (1.67.2)]

¹ आ नूनमश्विना युवं वत्सस्य गन्तमवसे (1),

प्रास्मै यच्छतम् अवृकं पृथु छर्दिः (2), युयुतं या अरातयः (3)

² यत् अन्तरिक्षे यद् दिवि (1), यत् पञ्च मानुषाँ अनु नृमणं (2),

तद् धत्तम् अश्विना (3)

8.9.3:

The all-around works done by the illumined seers (1),
may you teach them to the Kaṇva-s, O Ashvins (2).³

[*parimāmrushuḥ*: all around (works);

mamrushuḥ: touched, (1.140.5); *damsāmsi*: works, (5.73.2)]

8.9.4:

This burning clarity is poured to you (2,4),
along with the *stoma*-laud, O Ashvins (1,3).

O you rich in plenitude, this Soma-delight is sweet (2).

(The Soma) awakes to the knowledge (of killing) Vṛtra (3).⁴

[*chiketa*: awakes to knowledge, (2.4.6);

gharmam: burning clarity, (5.73.6)]

8.9.5:

O Ashvins, doers of many works (3),
protect me with that healing power (5),
which you have made and placed in waters (1,4),
in the trees and the growths of earth (2).⁵

[*vanaspati*: tree, (10.110.10), (8.23.25)

oṣhadhīṣhu: growths of earth, (3.5.8), herbs, (5.8.7)]

³ ये वां दंसांसि अश्विना विप्रांसः परिमामृशुः (1),

एवेत् काण्वस्य बोधतम् (2)

⁴ अयं वां (1), घर्मो (2), अश्विना स्तोमैन् (3), परि विच्यते (4),

अयं सोमो मधुमान् वाजिनीबसू (5), येन वृत्रं चिकेतथः (6)

⁵ यदप्सु (1), यद् वनस्पतौ यदोषधीषु (2), पुरुदंससा (3),

कृतम् (4), तेन मा अविष्टम् अश्विना (5)

8.9.6:

O Nāsatya-s, you are nourishers (1);

you are healers, O gods (2).

This worshipper of yours does not find you by thoughts only (3).

You go to him who gives offerings (oblations) (4).⁶

8.9.7:

O Ashvins, certainly the ṛṣhi (1),

awakes to the knowledge by the beautiful stoma-lauds (2).

He firmly offers the sweet Soma-delight (3,5),

in the blaze of the Atharvan fire (4,6).⁷

[*gharma*: in the blaze, (10.80.3);]

8.9.8:

O Ashvins, ascend the swift chariot now itself (1).

These stoma-lauds bring here to us, yourselves (2,4),

who (are luminous) like heaven (or Sun) (3).⁸

[*ā chuchyuvīmaḥi*: bring, (S) (occurs once);]

8.9.9:

O Nasatyas, let us know (3),

that we may bring you here by the hymns of praise (*ukthaiḥ*) (1),

and by the voices of the son of Kaṇva, O Ashvins (2).⁹

[*vāṇībhiḥ*: voices, *bodhatam*: to know;]

⁶ यन्नासत्या भुरण्यथो (1), यद् वा देव भिषज्यथः (2),

अयं वा वत्सो मतिभिः न विन्धते (3), हविष्मन्तं हि गच्छथः (4)

⁷ आ नूनम् अश्विनोः ऋषिः (1), स्तोमं चिकेत वामया (2),

आ सोमं मधुमत्तमं (3), घर्म (4), सिञ्चात् (5), अथर्वणि (6)

⁸ आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना (1), आ वां स्तोमा इमे मम (2),

नभो न (3), चुच्यवीरत (4)

⁹ यद्य वा नासत्या उक्थैः आचुच्युवीमहि (1),

यद् वा वाणीभिः अश्विनेवेत् (2), काण्वस्य बोधतम् (3)

8.9.10:

O Ashvins, become conscious (of my prayers) (5),
 just as you did (the call of) Kakṣhīvān (1),
 and that done by ṛṣhi Vyashva (2),
 or the call done by the son of Vena in his accomplishments (4).¹⁰
 [sādhanaṃ: accomplishments, (3.27.2), effective means, (3.3.3);
 The help given to Kakṣhīvān is in (1.112.11).]

8.9.11:

(O Ashvins), come (to us) as the guardians of our dwellings (1),
 become our supreme protectors (2),
 the protectors of the worlds and of our bodies (3).
 Come to our house for the protection of our successors (4,6),
 and their extensions (or sons and grandsons) (5).¹¹

8.9.12:

O Ashvins, you may be riding with Indra in the same car (1).
 You may be in the same dwelling with Vāyu (2).
 You may be of one mind with Āditya-s and Ṛbhu-s (3).
 You may be standing in the tracks (made by) Viṣṇu (4).
 (Come to us wherever you are).¹²
 [sajoṣhasaḥ: of one mind, (8.23.18); taking a common pleasure,
 (3.20.1)]

¹⁰ यद् वाँ कक्षीवाँ (1), उत यद् व्यश्च ऋषिः (2), यद् वाँ दीर्घतमा जुहाव (3),

पृथी यद् वाँ वैन्यः सार्दनेषु (4), एव इदतो अश्विना चेतयेथाम् (5)

¹¹ यातं छर्दिष्या (1), उत नः परस्पा भूतं (2), जंगत्पा उत नः तनूपा (3),

वर्तिः तोकाय (4), तनयाय (5), यातम् (6)

¹² यदिन्नेण सरथं याथो अश्विना (1), यद् वा वायुना भवथः समौकसा (2),

यदादित्येभिर्ऋभुभिः सजोषसा (3), यद् वा विष्णोर्विक्रमणेषु तिष्ठथः (4)

8.9.13:

I invoke you today for the winning of plenitude (1),
 (invoke) for victory in the battles (2).
 O Ashvins, your force is superb in its protection (3).¹³
 [turvape: victorious, (1.56.3)]

8.9.14:

O Ashvins, these offerings have been placed for you (1).
 These Soma-offerings have been offered by Turvasha and Yadu (2).
 These (are offered) to you by Kaṇva-s (3).¹⁴

8.9.15:

O conscious thinkers, Nāsatya-s (1,4),
 you helped Vimada with the healing powers (3),
 which were in far-off places or nearby (2).
 Bring the same to the house of Vatsa (5).¹⁵

8.9.16:

I become awake with luminous words of praise to Ashvins (1).
 O divine goddess Ushas, notice my thoughts (3),
 and scatter the ignorance (2).
 Shine the gifts (of knowledge) on mortals (4).¹⁶
 [pra abhutsi u: (I) become awake]

¹³ यत् अद्य अश्विनौ अहं हुवेय वाजसातये (1), यत् पृतसु तुर्वणे (2),
 सहः तत् श्रेष्ठम् अश्विनोः अबः (3)

¹⁴ आ नूनं यातम् अश्विनेमा हव्यानि वां हिता (1),
 इमे सोमांसो अर्धि तुर्वशे यदौ (2), इमे कण्वेषु वाम् अयं (3)

¹⁵ यत् नासत्या (1), पराके अवाके अस्ति (2), भेषजम्
 तेन नूनं विमदाय (3), प्रचेतसा (4), छर्दिः वत्साय यच्छतम् (5)

¹⁶ अभुत्सि उ प्र देव्या साकं वाचाहम् अश्विनोः (1), व्यावः (2),
 देव्या मतिं (3), वि रातिं मर्त्येभ्यः (4)

8.9.17:

O Uṣhā, awake the Ashvins (1);
 O goddess of true words, vast, awake them (2).
 Awake the invokers of the sacrifices successively (3).
 Awake them for the rapture and vast inspired knowledge (4).¹⁷
 [pra bodhaya: awaken, (1.12.4); to awake, (5.14.1);
 pra (in lines 2,3,4): awaken]

8.9.18:

O Uṣha, when you move with your lustre (or light) (1),
 you shine together with the Sun (2).
 The chariot of the Ashvins comes to the house (3),
 protected by gods (4).¹⁸
 [pāyavaḥ: guardian powers, (4.4.12)]

8.9.19:

The source of Soma yields the Soma-delight (1),
 just as cows give milk from their udder (2).
 Protect us on hearing the words of hymns (3),
 sung by the seekers of the gods, O Ashvins (4).¹⁹
 [āpītāsaḥ: that which can be drunk; Soma-delight;
 amshoḥ: the source of Soma, effort, (4.1.19);
 devayantaḥ: seekers of gods, (4.1.1.5), pra: to protect us;]

¹⁷ प्र बौधय उषो अ॒श्विना (1), प्र दे॒वि सू॒नृते म॒हि (2),

प्र य॒ज्ञहोतः आनु॒षक् (3), प्र म॒दाय॒ श्रवो॑ बृ॒हत् (4)

¹⁸ यदु॒षो यासि॑ भ॒ानुना॒ (1), सं सू॒र्येण॑ रोच॒से (2),

आ हा॒यम॒श्विनो॒ रथो॑ ब॒र्तिः या॒ति (3), नृ॒पाय्य॑म् (4)

¹⁹ यत् आ॒पीता॑सो अ॒ंशवो॒ (1), गावो॑ न दु॒ह ऊ॒र्धभिः॑ (2),

यद् वा॒ वाणीः॑ अ॒नूष॑त (3), प्र दे॒वय॒न्तो अ॒श्विना॑ (4)

8.9.20:

O conscious thinkers (4),
 protect us in our getting the illuminations and the strength (1).
 Protect us in our getting discrimination (3),
 and getting the happiness amidst strong persons (2).²⁰

[*nṛsahyāya* (pada-pāṭha): (presence) of strong persons, (1.100.5),
 (1.33.14)]

8.9.21:

You may be seated in the source of the Father (2),
 with your thoughts, O Ashvins (1);
 or become blissful with the recitation of the hymns (3).
 (In either case, come to us).²¹

[*pituḥ*: father, (1.140.3); *Puruṣha* in the sense of higher spiritual
 being (SA)]

10. Ashvins

Riṣi: Pragāthaḥ Kāṇvaḥ

8.10.1: Come here (from) wherever you are now

8.10.2: You make the son of Kāṇva aware

8.10.3: Perfect workers and our friends

8.10.4: In the yajna, the seers are amidst the ignorant

8.10.5: Turvasha, Yadu, Anu and Dṛhyu

8.10.6: You make the car stand above by self-law

Metre: 1,5, Br̥hati; 2, Madhyejyotiḥ; 3, Anuṣṭup (Shanku-matī);

²⁰ प्र द्युम्नाय प्र शर्वसे (1), प्र नृषाह्याय शर्मणे (2),
 प्र दक्षाय (3), प्रचेतसा (4)

²¹ यन्नूनं धीभिः अश्विना (1), पितुः योनां निषीदथः (2),
 यद् वा सुमेभिः उक्थ्या (3)

8.10.1:

O Ashvins, come here from wherever you are (4),
 whether in spacious houses or worlds (1),
 or in the shining heaven (2),
 or in the house built above in the midworld (or ocean) (3).¹
 [*sadmāni*: homes, worlds, (10.1.1)]

8.10.2:

Make the son of Kaṇva to be aware of (2).
 your sprinkling with delight the yajna for Manu (1),
 I call the All-gods, Bṛhaspati (3),
 Indra and Viṣṇu, and Ashvins with their swift steeds (4).²
 [*bodhata*: to be aware, (8.38.1)
mimikṣhe: to pour, (2.3.11);
mimikṣhatam: to sprinkle, to make it drip with delight, (8.61.18)]

8.10.3:

I invoke the well-known Ashvins (1),
 the perfect workers to accept the offerings (2).
 Among the gods, we pray for their alliance (4),
 based on our strong friendship (3).³
 [*āpyam*: alliance, (7.15.1); *grbhe*: to accept;
sudamsasā: perfect workers; *tya*: well-known]

¹ यत् स्थो दीर्घप्रसन्ननि (1), यद् वादो रौचने दिवः (2),

यद् वा समुद्रे अध्याकृते गृहे (3), अत् आ यातमश्विना (4)

² यद् वा यज्ञं मनवे संमिमिक्षथुः (1), एवेत् काण्वस्य बोधतम् (2),

बृहस्पतिं विश्वान् देवाँ अहं हुव (3), इन्द्राविष्णू अश्विनौ आशुहेषसा (4)

³ त्या नु अश्विना हुवे (1), सुदंससा गृभे कृता (2),

ययोः अस्ति प्र णः सख्यं (3), देवेषु अधि आप्यम् (4)

8.10.4:

In this yajna, these illumined seers are amidst the ignorant (1);
 (they) the conscious thinkers, in the pilgrimage-yajna (2).
 (They) drink the sweet Soma-delight by their own self-law (3).⁴

8.10.5:

O Ashvins, rich in plenitude (1,3),
 whether you abide in the west or east (2),
 whether you are with Dṛhyu-s, Anu, Turvasha or Yadu (4),
 I invoke you and therefore you come to me (5).⁵

[Line 3: all four appear in (1.108.8);

dṛhyu: ill-wisher;

anu-s: those united with life-force *prāṇa*; *ana* stands for *prāṇa*.

Turvasha: name of Rīṣhi; one who desires godliness and fights the enemies of gods, (1.47.7), see (8.4.19) also. Turvasha is regarded as hostile in some places.

yadau: Turvasha and Yadu; occurs in (8.9.14, 8.45.27); also in (8.4.7);

yadu: non-injurers (1.54.6);]

8.10.6:

O enjoyers of the many, whether you traverse the midworld (1),
 or move in the earth and heaven (2),
 or make your chariot stand above by the self-law (3),
 come here, O Ashvins (4).⁶

⁴ ययोरधि प्र यज्ञा असूरे सन्ति सूरयः (1),

ता यज्ञस्याध्वरस्य प्रचैतसा (2), स्वधाभिः या पिबंतः सोम्यं मधुं (3)

⁵ यद्य अभिनौ (1), अपाग् यत् प्राक् स्थो (2), वाजिनीवसू (3),

यद् द्रुह्यवि अनवि तुर्वशे यदौ (4), हुवे वामथ मा गंतम् (5)

⁶ यदन्तरिक्षे पतथः पुरुभुजा (1), यद् वेमे रोदसी अनुं (2),

यद् वा स्वधाभिः अधितिष्ठथो रथम् (3), अत आ यातमश्विना (4)

11. Agni

Riṣhi: Vatsaḥ Kāṇvaḥ

[This is the first sūkta to Agni in this Maṇḍala. The next one is sūkta 19. Page xvii has a brief note on him.]

8.11.1: You are the divine in mortals

8.11.2: Charioteer of the pilgrim-sacrifice

8.11.3: Remove the enemies away from us

8.11.4: Knower of all things born

8.11.5: We meditate on your many names

8.11.6: We call Agni with words

8.11.7: Vatsa compels you by his word

8.11.8: You are the equal lord of all peoples

8.11.9: We seek the plenitude in (symbolic) battles

8.11.10: Gladden your own body

Metre: 1, Pratiṣṭhā; 2, Vardhamānā; 3-9, Gāyatrī; 10, Triṣṭup;

8.11.1:

You are the guardian of the law of all workings (1).

O Agni, you are the divine in mortals (2);

you are one to be prayed in the sacrifices (3).¹

8.11.2:

You are the one to be expressed (1),

in the findings of knowledge O forceful one (2).

O Agni, you are the charioteer of the pilgrim-sacrifices (3).²

8.11.3:

O knower of all things born (2),

may you remove away from us the enemies (1),

and also the undivine and hostile forces, O Agni (3).³

¹ त्वमग्ने ब्रत॒पा अ॑सि (1), दे॒व आ म॒र्त्येष्वा॒ (2), त्वं य॒ज्ञेषु॒ ईड्यः॑ (3)

² त्वम॑सि प्र॒ज्ञस्यो॑ (1), वि॒दथे॑षु स॒हन्त्य॑ (2), अग्ने॑ र॒थीर॑ध्व॒राणाम्॑ (3)

³ स त्वम॑स्मत् अप॒ द्विषो॑ यु॒योधि॑ (1), जा॒तवे॑दः (2), अ॒दे॒वीः अग्ने॑ अ॒रांतीः॑ (3)

8.11.4:

Even when it is near (1),
surely you come not to the sacrifice of our mortal foe (2,3),
O knower of all things born (4).⁴

8.11.5:

We illumined mortals, meditate (2),
on the many names of you, the immortal (1),
the knower of all things born (3).⁵

8.11.6:

We call Agni with our words (3).
Illumined, we call the illumined for our guard (1).
We, mortals call the god for our protection (2).⁶

8.11.7:

Vatsa compels your mind (1),
even from the supreme world of your session (2),
by his Word that longs for thee, O Agni (3).⁷

8.11.8:

You are the equal lord of all peoples in many lands (1);
we call to you in the battles (2).⁸

[The affinity of the seer for the peoples of other lands is to be noted. There is no question of 'our god' and 'their god'. Agni is the equal lord of all.

purutrā: in many lands, (7.1.9), (8.43.21)]

⁴ अन्ति चित् सन्तं (1), अहं यज्ञं मर्त्यस्य रिपोः (2), नोषं वेषि (3), जातवेदः (4)

⁵ मर्ता अमर्त्यस्य ते भूरि नाम (1), मनामहे विप्रांसो (2), जातवेदसः (3)

⁶ विप्रं विप्रांसो अवसे (1), देवं मर्तांस ऊतये (2), अग्निं गीर्भिः हवामहे (3)

⁷ आ तै वत्सो मनौ यमत् (1), परमाच्चित् सधस्थात् (2),

अग्रे त्वांकामया गिरा (3)

⁸ पुरुत्रा हि सदृङ्सि विशो विश्वा अनु प्रभुः (1), समत्सु त्वा हवामहे (2)

8.11.9:

We call to Agni to guard us in our (symbolic) battles (1,3),
 we who seek the plenitudes (2);
 richly manifold is his achievement in the plenitudes (4).⁹

8.11.10:

In olden days, you were the one to be prayed in the yajna (1).
 From time eternal you sit as the ever-new summoner (2).
 O Fire, gladden your own body (in us) (3),
 and bring happiness to us by the sacrifice (4).¹⁰
 [Also in Tai.A. (10.2.1); Mahānārāyaṇa U. (2.6)]

12. Indra

Riṣi: Parvataḥ Kāṇvaḥ

[In this Sūkta, each subgroup of 3 mantra-s has a common ending structure. For instance, verses 1-3 end up with *tam īmahe*.']

8.12.1: We seek Indra, the rapturous one

8.12.2: We seek Indra, illumining ten seers

8.12.3: We seek Indra, the impeller of journey

8.12.4: Accept this *stoma*

8.12.5: You nourish us like the ocean

8.12.6: He sustains us

8.12.7: Increases heaven and earth like sun

8.12.8: He increases (in us) in abundance

8.12.9: He overcomes foes like a fire

8.12.10: The new thought faithful to truth

8.12.11: He builds the body

⁹ स॒मत्सु अ॒ग्निम॑ब॒से (1), बा॒ज॒यन्तो॑ (2),

ह॒वाम॑हे (3), बा॒जेषु॑ चि॒त्रा॒धस॑म् (4)

¹⁰ प्र॒त्नो हि क॒मीड्यो॑ अ॒ध्वरे॑षुं (1), स॒नाच्च॑ हो॒ता न॒व्यश्च॑ स॒त्सि॑ (2),

स्वां चा॒ग्ने त॒न्वं पि॒प्रय॑स्व (3), अ॒स्मभ्य॑ च॒ सौभ॑ग॒मा य॑जस्व (4)

- 8.12.12: He has widened the conquest (of his friend)
 8.12.13: Words from the mouth of truth
 8.12.14: Aditi creates stoma for Indra
 8.12.15: Horses of truth with perfect action
 8.12.16: Become rapturous with Viṣṇu
 8.12.17: Become joyful with our Soma
 8.12.18: You become joyful with chants
 8.12.19: We have attained the yajna
 8.12.20: He is attained by the greatness of offerings
 8.12.21: All felicities attain to the giver
 8.12.22: Hymns for getting the perfect force
 8.12.23: We bow down with surrender
 8.12.24: Illumines all by his force
 8.12.25: Luminous horses
 8.12.26: Killing Vṛtra who covered waters
 8.12.27: The three steps of Viṣṇu
 8.12.28: All the worlds labour for you
 8.12.29: Maruts regulated by you
 8.12.30: You placed the Sun in the heaven
 8.12.31: Sage sends you the perfect hymn
 8.12.32: Beloved and equal companions chant
 8.12.33: The invoking priest in pilgrim-yajna
 Metre: 1-32, Uṣṇik; 33, Uṣṇik (Shankumatī);

8.12.1:

We seek that Indra, rapturous, drinker of Soma in plenty (1,4),
 most potent and wakes to knowledge (2).
 He kills the devourer (3).¹

¹ य ईन्द्र सोमपातमो मदः (1), शबिष्ठ चेतति (2),
 येना हंसि नि अत्रिणं (3), तर्मीमहे (4)

8.12.2:

We seek Indra with the unseizable Ray (6,2),
 who illumines the ten Dashagva seers (1,3),
 (He is) the godhead of the Sunworld (4),
 who protects the ocean (of midworld) (5).²

[*dashagvaḥ*: a class of ten Aṅgīrasa seers, pilgrims of light; with them Indra found the Sun dwelling in darkness, (3.39.5);

vepayanti: illumines (Dashagva-s);

vepate: is illumined, (10.11.6)

adhriḡum: one with unseizable Ray, (8.60.17), (3.21.4)]

8.12.3:

We seek that Indra (4),
 who impels the great waters of the river as if it is a car (1,3).
 He impels the journey along the path of truth (2).³

[*yāṭave*: one who impels, makes one to move forward, (1.37.10), (8.7.8)]

[The next 3 verses 4-6 end with *vavakṣhitha*, 'to sustain'.]

8.12.4:

(Accept) this affirmative laud which is pure like light (1,3),
 so that we may enter (into happy state), O one with Vajra (2,4).
 May you sustain us now with your might (5).⁴

[*abhiṣṭāye*: to enter into the possession of our being, (5.17.5, 5.38.3);

vavakṣhitha: sustain us (2.24.11)]

² येना दशग्वम् (1), अध्रिगुं (2), वेपयन्तं (3), स्वर्णरम् (4),

येना समुद्रम् आविधा (5), तमीमहे (6)

³ येन सिन्धुं महीरपो रथौ इव प्रचोदयः (1),

पन्थामृतस्य यातवे (2), तमीमहे (3)

⁴ इमं स्तोमम् (1), अभिष्टये (2), धृतं न पूतम् (3),

अद्रिवः (4), येना नु सद्य ओजसा ववक्षिथ (5)

8.12.5:

O Indra, who has joy in the word (2),
 take pleasure (in us or this hymn) (1).
 You nourish us like the ocean (3).
 You sustain us with all the protections (4).⁵
 [*pinvasi*: (you) nourish us, (7.5.8)]

8.12.6:

Through friendship, the god has given us (2),
 (gifts) from the realm beyond (1).
 He sustains us by spreading the (powers of) heaven like rain (3).⁶
 [*māmahe*: *mamahe*: to give, (5.27.1), (8.1.32)]

8.12.7:

He carries the Rays of intuition (1),
 as well as the Vajra in his hands (2).
 He increases the heaven and earth like the Sun (3).⁷

8.12.8:

He, the master of existence, increases (in us) in abundance (1).
 He kills a thousand mighty evil-foes (2).
 Then his great Indra-powers increase profusely (in us) (3).⁸
 [*aghaḥ*: evil, (5.3.7), one who does evil, (7.1.13);
mahiṣhā: mighty, (10.45.3)]

⁵ इमं जुषस्व (1), गिर्वणः (2), समुद्र इव पिन्वते (3),
 इन्द्र विश्वाभिः ऊतिभिः ववक्षिथ (4)

⁶ यो नो देवः परावर्तः (1), सखित्वनायं मामहे (2),
 दिवो न वृष्टिं प्रथयन् ववक्षिथ (3)

⁷ ववक्षुः अस्य केतव (1), उत वज्रो गर्भस्त्योः (2),
 यत् सूर्यो न रोदसी अवर्धयत् (3)

⁸ यदि प्रवृद्ध सत्पते (1), सहस्रं महिषां अघः (2),
 आदित् तं इन्द्रियं महि प्र वावृधे (3)

8.12.9:

Indra consumes completely the hurting foes (2).

With the rays of Sun (1),

like fire (burning) forests (3),

he overcomes (foes) and increases greatly (4).⁹

[*sāsaḥi: saṣaḥi:* overcomes, (8.19.15), (5.23.1);

oṣh: burn completely, (10.87.12);

oṣhatāt: consume, (4.4.4)]

[The next 3 verses, (10-12), end with *mimīta it.*]

8.12.10:

The new thoughts faithful to the law of the truth (1,3),

approach (Indra) (2).

They are desired by many, they serve (Indra) (4).

They give form to (or build) (the subtle body) (5).¹⁰

[*ṛtviyam:* one who follows the truth or the order of truth, (8.40.11), (10.91.4);

mimītām: to build, (5.51.11), to prepare us with a form, (1.120.8)]

8.12.11:

The seeker of god, a child of yajna (1),

successively purifies the will (2).

With the aid of affirmative lauds, he builds (the body) (3,5),

for (accepting) the increasings of Indra in him (4).¹¹

⁹ इन्द्रः सूर्यस्य रश्मिभिः (1), नि अर्शसानम् औषति (2),

अग्निर्वनैव (3), सासहिः प्र बावृधे (4)

¹⁰ इयं तं ऋत्विष्यावती धीतिः (1), एति (2), नवीयसी (3),

सपर्यन्ती पुरुप्रिया (4), मिमीत इत् (5)

¹¹ गर्भो यज्ञस्य देवयुः (1), क्रतुं पुनीत आनुषक् (2),

स्तोमैः (3), इन्द्रस्य बावृधे (4), मिमीत इत् (5)

[Lines 3,4,5: The body has to be formed to accept the powers of Indra. An unprepared body may break 'like an unbaked jar', (9.83.1)]

8.12.12:

By the drink of Soma, Indra has widened (or spread) (2),
the conquest of his friend (or the god Mitra) (1).

He forms the body of the one who presses the Soma (4),
like a (sharp) blade in front (3).¹²

[*vāshī*: blade, (8.19.23);

prāchī: in front, (7.6.4), moving forward, (3.6.1)

See (8.19.23) where Agni is said to carve himself a shape by moving the blade.]

[The next 3 verses, (13-15), end with *ṛtasya yat*.]

8.12.13:

The illumined human seers, carriers of the word (1,3),
make Indra delightful (2),
(with their words) from the mouth of truth (*ṛtam*) (5),
which are nourishing like light (4).¹³

[*ukthavāhāsaḥ*: carriers of the utterance, (6.59.10);

pipyūṣhī: nourishing, (8.72.16); *ṛtam*: see (8.6.2)]

8.12.14:

(The goddess of infinity) Aditi created a *stoma* for Indra (2),
for his self-rulership (1).

(Indra) widely proclaimed the protection of the truth (3).¹⁴

¹² स॒निः मि॒त्रस्य॑ (1), पप्र॒थ इन्द्रः॑ सोम॒स्य पी॒तये॑ (2),

प्राची॑ वाशी॒व (3), सु॒न्व॒ते मिमी॑त॒ इत् (4)

¹³ यं वि॒प्रा उ॒क्थवा॑हसो (1), अ॒भिप्र॑म॒न्दुः (2), आ॒यवः॑ (3),

घृ॒तं न पि॑प्य (4), आ॒सनि॑ क॒तस्य॑ यत् (5)

¹⁴ उ॒त स्व॒राजे॑ (1), अ॒दि॒तिः स्तो॒ममि॒न्द्राय॑ जी॒जनत् (2),

पु॒रु॒प्र॒शस्त॑मू॒तय॑ क॒तस्य॑ यत् (3)

[*puruprashastam*: widely proclaimed, (8.103.12);
svarājam: self-ruler, (1.36.7);]

8.12.15:

The carriers of the energies sound high the protections (1),
 which are the expressions of the truth (2).

O God (come to us) (3),
 with the horses of truth with their perfect actions (4).¹⁵

[*prashastayah*: expressions of the truth, (8.40.9);

abhi anūṣhata: sound high, (5.5.4);

vivratā: perfect works, (1.63.2), comprehensive actions, (10.49.3)]

[The next 3 verses, (16-18), end with *sam-indubhiḥ*]

8.12.16:

By the Soma you become rapturous (1,5),
 along with Viṣṇu, O Indra (2).

(Become rapturous) with that offered by Trita Āptyā (3),
 or that offered to Maruts (4).

(Become rapturous) by the Soma-delight offered by us (6).¹⁶

[Trita Āptya: see (8.47.13)]

8.12.17:

O mighty Indra, you become rapturous (1,3),

with the Soma in the far-off realms above the ocean (2).

Become joyful with the Soma-delight pressed out by us (4).¹⁷

[See the note on Soma in (8.1.1)]

¹⁵ अ॒भि ब॒ह्व्य ऊ॒तये अ॒नू॒षत् (1), प्र॒श॒स्तये (2),
 न दै॒व (3), वि॒ब्र॒ता ह॒री ऋ॒तस्य॒ यत् (4)

¹⁶ यत् सोम॑म् (1), इन्द्र॑ वि॒ष्ण॒वि (2), यद् वा॑ घ त्रि॒त आ॒स्ये (3),
 यद् वा॑ म॒रुत्सु॒ (4), म॒न्द॒से (5), स॒मि॒न्दु॒भिः (6)

¹⁷ यद् वा॑ शक्र॑ (1), परा॒व॒ति स॒मु॒द्रे अधि॑ (2),
 म॒न्द॒से (3), अ॒स्माक॒मि॒त् सु॒ते र॒णा स॒मि॒न्दु॒भिः (4)

8.12.18:

O master of existence, you become increased (1,3,5),
by accepting the Soma pressed out by the sacrificer (2,4).
May you rejoice with the Soma-delight (offered here) (7),
just as you do with the chants (6).¹⁸

[The next 3 verses, (19-21), end with *vyānashuḥ*.]

8.12.19:

With your speech, chant about Indra and Indra, god and god (1).
We have attained the yajna of Indra (2,4),
who is swift and victorious (3).¹⁹

[*turvaṇe*: who breaks through opponent, (5.35.3), victorious, swift,
(1.56.3) (KS);

ānashuḥ: attained, (5.10.3);

gr̥nīṣhaṇī: chant with your speech;

Line 1: emphasis by repetition such as *devam-devam* occur
elsewhere in RV such as *priyam priyam* (6.15.6); *agnim-agnim* in
(6.15.6)]

8.12.20:

By the greatness of the offerings, Indra is increased (3),
and he is attained (4).

He is the bringer of yajna, among yajnas (1),
the drinker of Soma-delight amidst Soma-s (2).²⁰

[*hotrābhiḥ*: by the greatness of the oblation, (1.36.7), (10.11.5), by
the invokers, by the speech, (1.36.7) (KS);

Soma-s: the plural indicates the streams of Soma]

¹⁸ यद् वा असिं (1), सुन्वतो (2), वृधो (3), यजमानस्य (4),
सत्पते (5), उक्थे (6), वा यस्य रण्यसि समिन्दुभिः (7)

¹⁹ देवदेवं वो अवस इन्द्रमिन्द्रं गृणीषणि (1), अधो यज्ञाय (2),
तुर्वणे (3), व्यानशुः (4)

²⁰ यज्ञेभिः यज्ञवाहसं (1), सोमैभिः सोमपातमम् (2),
होत्राभिः इन्द्रं वावृधुः (3), व्यानशुः (4)

8.12.21:

Great is his guidance (1),
many (or ancient) are his expressions of truth (2).
All the felicities attain to the giver (3).²¹

[*prashastayah*: expressions of the truth, (8.40.9), utterances, (8.19.19);

praṇītayaḥ: *praṇītayaḥ*: guidance, (10.69.1); (*praṇītiḥ*)

pūrvī: many, ancient, manifold;]

[The next 3 verses, (22-24), end with *samojase* or its variant]

8.12.22:

For the killing of Vṛtra, Indra has been established in front (1).
The hymns are addressed to Indra (2),
for (getting) the perfect or complete force (3).²²

[*ojase*: for getting the force, (8.75.10)

ojah: might, (8.40.6); strength, (5.1.8);]

8.12.23:

The mighty one, who hears the calls (1,3),
we laud thee excellently on all sides along with the great *stoma* (2,5),
and with luminous hymns (or mantra-s) (4),
for getting the complete force (6).²³

[*mahāntam*: mighty, (5.41.13);

havanshrutam: one who hears the call, (1.10.10);

abhi praṇonumah: see, (8.6.7);

ojase: for the force, (8.75.10), might, (8.40.5);]

²¹ म॒हीर॑स्य॒ प्र॒णी॒तयः॑ (1), पू॒र्वी॒रु॒त प्र॒श॑स्तयः (2),

वि॒श्व॒ा व॒सू॒नि दा॒शुषे॑ व्या॒नशुः॑ (3)

²² इन्द्रं॑ वृ॒त्राय॑ ह॒न्त॒वे दे॒वासौ॑ दधिरे पु॒रः (1),

इन्द्रं॑ वा॒र्णीः अ॒नूष॑ता (2), स॒मो॒ज॒से (3)

²³ म॒हान्तं॑ (1), म॒हि॒ना व॒यं स्तो॒मैभिः॑ (2), ह॒व॒न॒श्रु॒तम् (3),

अ॒कैः (4), अ॒भि प्र॒ णो॑नु॒मः (5), स॒मो॒ज॒से (6)

8.12.24:

From him, the thunderer (2),
 the heaven, earth and midworld are not separated (1).
 The mighty one completely illumines (all) by his force (3).²⁴
 [amāt: by force, (5.59.2); amāt with different accent marks has the
 meaning 'world' in (5.53.8);
 ojasah: one with might;
 titviṣhe: illumines, (1.102.7);]

[The next 3 verses, (25-27), end with *vavakṣatuḥ*.]

8.12.25:

When the gods set you up in front in the battle (1),
 then your luminous horses carried you (2).²⁵

8.12.26:

O Vajrin, when by your might, you killed (2),
 Vṛtra who had covered the waters (1),
 then your luminous horses carried you (3).²⁶

8.12.27:

When Viṣṇu by his might (1),
 strode three steps (2),
 then your luminous horses carried you (3).²⁷

²⁴ न यं विविक्तो रोदसी नान्तरिक्षाणि (1), वज्रिणम् (2),
 अमात् इदस्य तित्विषे समोजसः (3)

²⁵ यदिन्द्र पृतनाज्ये देवाः त्वा दधिरे पुरः (1),
 आदित् तै हर्यता हरीं ववक्षतुः (2)

²⁶ यदा वृत्रं नदीवृतं (1), शर्वसा वज्रिन्नबधीः (2),
 आदित् तै हर्यता हरीं ववक्षतुः (3)

²⁷ यदा ते विष्णुरोजसा (1), त्रीणि पदा विचक्रमे (2),
 आदित् तै हर्यता हरीं ववक्षतुः (3)

[Line 2 is in (1.22.18), a part of sub-hymn to Viṣṇu. The three steps are the three worlds. It declares that Viṣṇu's stride is the cause of the birth of universe, (1.22.17)]

[The next 3 verses, (28-30), end with *yemire*.]

8.12.28:

When your luminous steeds increase day by day (1),
then all the worlds labour for you (2).²⁸

[The work of steeds signify the labour in the worlds. Here is the secret of Indra's horses.

yemire: labour, (8.43.18)]

8.12.29:

When Maruts, your people, are regulated by you, O Indra (1),
then all the worlds labour for you (2).²⁹

[*niyemire*: regulated]

8.12.30:

When the brilliant Sun with his light (1,3),
was placed by you in the heaven (2,4),
then all the worlds labour for you (5).³⁰

[*jyoti*: it is used for the Solar light. There are seven kinds of light. See the appendix 6 in 'Rig Veda Samhita: Fourth Maṇḍala', (SAKSI); Indra's placing of Sun in heaven is mentioned in several mantra-s, both in this Maṇḍala and in others;]

²⁸ यदा ते हर्यता हरीं वावृधाते दिवेदिवे (1),

आदित् ते विश्वा भुवन्नानि येमिरे (2)

²⁹ यदा ते मारुतीः विशाः तुभ्यमिन्द्र नियेमिरे (1),

आदित् ते विश्वा भुवन्नानि येमिरे (2)

³⁰ यदा सूर्यममुं (1), दिवि (2), शुक्रं ज्योतिः (3), अधारयः (4),

आदित् ते विश्वा भुवन्नानि येमिरे (5)

[The next 3 verses, (31-33), end with *prādhvare*]

8.12.31:

O Indra, the luminous sage sends forth to you the perfect laud (1).
He fills completely the path of the yajna-rite by his thoughts (2,4),
just like (filling) the tracks of kinsmen (3).³¹

[*padaiḥ*: tracks, (1.72.2);

pra pipṛtam: fill completely, (3.26.9);

Just as one offers protection for the track or footsteps of kinsman,
the sage offers his thoughts as protection for the path of laud.]

8.12.32:

When the beloved and equal companions chant together (2),
in the domain of the navel of yajna (1,3),
then (their chant) completely milks the pilgrimage-yajna (4).³²

[The chant milks the yajna to obtain the milk or results. Recall that
in (1.4.1) the devotee milks Indra to get the milk of knowledge.

samīchīnāsaḥ: equal companions, (9.10.7), (3.29.6);

dohasā: milking, (10.11.1)]

8.12.33:

O Indra, grant us the perfect hero-strength (1,3),
perfect life-energy and the perfect knowledge (2),
just as you (give) the advance knowledge (5),
to the invoking priest in the pilgrimage-yajna (4,6).³³

[*gavyam*: knowledge, (1.140.13);]

³¹ इमां तं इन्द्र सुष्टुतिं विप्रं इयर्ति (1), धीतिभिः (2),
जामिं पदेव (3), पिप्रृतीं प्राध्वरे (4)

³² यदस्य धामनि (1), प्रिये समीचीनासो अस्वरन् (2),
नाभा यज्ञस्य (3), दोहना प्राध्वरे (4)

³³ सुवीर्यं (1), स्वश्रव्यं सुगव्यम् (2), इन्द्र दद्वि नः (3),
होतैव (4), पूर्वचित्तये (5), प्राध्वरे (6)

Anuvāka 3: Sūkta-s (13-20)

[The sūkta-s (13-17) are dedicated to Indra, 19 to Agni, 20 to Maruts, 18 to Āditya-s and others. This anuvāka has 173 mantra-s.]

13. Indra

Riṣhi: Nāradaḥ Kāṇvaḥ

- 8.13.1: By Soma, Indra purifies the will**
- 8.13.2: Reaches the devotee to the goal**
- 8.13.3: Become our intimate friend**
- 8.13.4: You shine forth from the seat of soul's fullness**
- 8.13.5: Felicities with a rich variety**
- 8.13.6: The words ascend upwards**
- 8.13.7: Bring the felicities to the perfect worker**
- 8.13.8: His thoughts are playful words of truth**
- 8.13.9: Indra increases those who offer self-surrender**
- 8.13.10: His steeds go to the person offering surrender**
- 8.13.11: They accomplish your work**
- 8.13.12: Establish immortality in the sages**
- 8.13.13: I invite you at sunrise and sunset**
- 8.13.14: Spread out the web (of truth) as in ancient times**
- 8.13.15: You protect Soma wherever you are**
- 8.13.16: Our hymn of words increase Indra (in us)**
- 8.13.17: His extended protection pervades like branches of tree**
- 8.13.18: The three sacrifices**
- 8.13.19: The law of working in the order of truth**
- 8.13.20: Completely conscious sages**
- 8.13.21: You have chosen our friendship**
- 8.13.22: When will you establish peace in us?**
- 8.13.23: The horses of car are perfectly lauded**
- 8.13.24: He becomes two-fold**
- 8.13.25: He establishes in us the nourishing impulses**
- 8.13.26: Thoughts yoked by the mind**
- 8.13.27: Come here to share in the ecstasy**
- 8.13.28: Approach the glory of yajna**

8.13.29: Established in the source of yajna

8.13.30: Indra gives form to yajna

8.13.31: Shower the riches

8.13.32: The yajna is abundant

8.13.33: Protections with a rich variety

Metre: Uṣhpik (8/8/12);

8.13.1:

With (drinking) the pressed Soma-delight (1),

Indra purifies the will and the utterance (2).

Great indeed is Indra (4),

who increases one who knows and has the discernment (3).¹

[*vide*: knower, (1.127.4);

dakṣham: discernment, (6.16.17)]

8.13.2:

He increases in the home of the gods in the supreme place (1).

He reaches the devotee to the goal safely (2),

(he is) full of perfect inspiration (3),

and completely recovers the waters (from the demons) (4).²

8.13.3:

I invoke the mighty Indra (1,3),

for the gain of the plenitude and (victory) in battle (2).

Become our intimate friend and increase in us the bliss (4).³

[*sumnam*: bliss, (8.19.4), (8.75.16)]

¹ इन्द्रः सुतेषु सोमेषु (1), क्रतुं पुनीत उक्थ्यम् (2),

विदे वृधस्य दक्षसो (3), महान् हि षः (4)

² स प्रथमे व्योमनि देवानां सदाने वृधः (1), सुपारः (2),

सुश्रवस्तमः (3), समप्सुजित् (4)

³ तमहे (1), वाजसातय इन्द्रं भराय (2), शुष्मिणम् (3),

भवा नः सुमे अन्तमः सखा वृधे (4)

8.13.4:

O Indra, who has joy in the word (1),
the gift (of Soma) from the one who pressed it out, flows to you (2).
Being rapturous (with the Soma) you shine forth (3,5),
from the seat of soul's fullness (4).⁴

[*barhiṣhi*: on the seat of soul's fullness, (5.26.5); (or the sacred grass seat);

virājasi: you shine out, (10.140.4)]

8.13.5:

O Indra, you certainly give us (1),
that which we seek, we the offerers of the Soma-delight (2).
O knower of the Sun-world (4),
bring us the felicities with a rich variety (3).⁵

8.13.6:

The wide-seeing one who lauds me, (utters) words (1,3),
which act as a host (of warriors) overcoming (foes) (2).
Take delight in them (words) (5),
which ascend upwards repeatedly as branches of a tree (4).⁶

[*shardha*: host;

stotā: one who lauds, (8.19.26)]

⁴ इ॒यं तं इ॒न्द्र गि॒र्वणो (1), रा॒तिः क्ष॑रति सु॒न्वतः (2),
म॒न्दा॒नो (3), अ॒स्य ब॒र्हिषो (4), वि रा॑जसि (5)

⁵ नू॒नं तदि॑न्द्र द॒क्षि नो॑ (1), यत् त्वा॑ सु॒न्वन्त॑ ई॒महे (2),
र॒यिं नः॑ चि॒त्रमा भ॑रा (3), स्व॒र्विद॑म् (4)

⁶ स्तो॒ता यत् ते॒ विच॑र्षणिः (1), अति॑प्रश॒र्षय॑द् (2), गि॒रः (3),
ब॒या इ॒वानु॑ रोहते (4), जु॒षन्त॑ यत् (5)

8.13.7:

Hear the call of your adorer (2),
as you did enjoy the words (of seer) in ancient times (1).
Being rapturous (all the time) (3),
bring (the felicities) to one who does perfect work (4).⁷

8.13.8:

The spoken thoughts of him, the lord of heaven (3),
are the playful words of truth (1).
They are like waters flowing down a slope (2).⁸

8.13.9:

Indra is known as the lord (1),
and the sole ruler among those who strive (2).
O Indra, you increase those who offer surrender (3),
and give protection to those who seek (4);
Become joyful with the Soma being pressed out (5).⁹

8.13.10:

Laud him with the illumined consciousness (1),
his horses fully manifest his force (2).
They go to the house of the giver (3),
who offers prostration of surrender (4).¹⁰

⁷ प्र॒त्न॒वत् ज॑न॒या गि॑रः (1), शृ॒णु॒धी ज॑रि॒तुः ह॒वम् (2),
म॒दै॒मदे॑ (3), ब॒वक्षि॑था सु॒कृ॒त्त्वे॑ने (4)

⁸ क्री॒ळन्ति॑ अ॒स्य सू॒नृ॒ता (1), आ॒पो न॒ प्र॒वता॑ य॒तीः (2),
अ॒या धि॒या य॒ उ॒च्य॑ते प॒तिर्दि॒वः (3)

⁹ उ॒तो प॒तिर्य॑ उ॒च्य॑ते (1), कु॒ष्टी॒नामे॒क इ॒द् व॒शी (2),
न॒मो॒वृ॒धैः (3), अ॒व॒स्यु॒भिः (4), सु॒ते र॑ण (5)

¹⁰ स्तु॒हि श्रु॑तं वि॒पश्चि॑तं (1), ह॒री य॒स्य प्र॑स॒क्षि॒णा (2),
ग॒न्ता॒रा दा॒शुषौ॑ गृ॒हं (3), न॒म॒स्वि॒नः (4)

[*prasakṣhina*: related word; *prasikṣhat*: to fully manifest the force, (4.12.1)]

8.13.11:

O one with the vast thought (2),
come to the yajna (5),
with your horses with the force of impulsion (1,3),
which eat on the streaming honey and are swift (4).
They are the accomplisners of your work (6).
This yajna will be blissful for you (7).¹¹

[*pruṣhitapsubhiḥ*: see, (8.5.33);

tūtuḥjāno: with the force of impulsion, (7.84.5)]

8.13.12:

O Indra, most powerful, lord of existence (1),
establish the felicities in those who praise you with words (2).
Establish in the sages, the inspired hearing, immortality (3),
and the riches of delight (4).¹²

[*vasutvanam*: riches of delight, (7.81.6)]

8.13.13:

I invoke you when the Sun has arisen (1).
I invoke you in the heaven in the middle of the day (2).
O Indra, taking pleasure in us (3),
come to us with your galloping horses (4).¹³

¹¹ तूतुजानो (1), महेमते (2), अश्वेभिः (3), प्रुषितप्सुभिः (4),
आ याहि यज्ञम् (5), आशुभिः (6), शमित् हि ते (7)

¹² इन्द्र शविष्ठ सत्पते (1), रयिं गुणत्सु धारय (2),
श्रवः सूरिभ्यो अमृतं (3), वसुत्वनम् (4)

¹³ हवे त्वा सूर उदिते (1), हवे मध्यंदिने दिवः (2),
जुषाण इन्द्र (3), सप्तिभिः न आ गहि (4)

8.13.14:

Come swiftly (1),
glide to the pressed Soma rich in light (2,4),
and become rapturous (3).
Spread out the web (of truth) (5),
as was known in ancient times (6).¹⁴

[*tanuṣhva*: spread out; *gomataḥ*: rich in light, see (8.3.1);
tantum: weft (of yajna), (2.3.6)]

8.13.15:

O mighty one, slayer of Vṛtra (1,2),
whether you are nearby, or far-off in the realm beyond (3),
or in the ocean (or midworld) (4),
you are the protector of the Soma-food (5).¹⁵

8.13.16:

May our words of hymn increase Indra in us (1).
The Soma-delight pressed out is offered to Indra (2).
The people bearing the oblation to Indra make him rapturous (3).¹⁶

8.13.17:

The illumined seers desirous of protection (1),
increased Indra with widely-extended protections (2,4),
like the branches (of trees) on the earth (3,5).¹⁷

¹⁴ आ तू गंहि (1), प्र तु द्रव (2), मत्स्वा (3),
सुतस्य गोमंतः (4), तन्तुं तनुष्व (5), पूर्य यथा विदे (6)

¹⁵ यत् शक्र (1), असिं परावति यत् अर्वावति (2),
वृत्रहन् (3), यद् वा समुद्रे (4), अन्धसो अविता इदसि (5)

¹⁶ इन्द्रं वर्धन्तु नो गिर (1), इन्द्रं सुतास इन्दवः (2),
इन्द्रे हविष्मतीः विशो अराणिषु (3)

¹⁷ तमिद् विप्रा अवस्यवः (1), प्रवत्वतीभिः ऊतिभिः इन्द्रं (2),
क्षोणीः (3), अवर्धयन् (4), वया इव (5)

[*kṣhoṇīḥ*: earth, (8.3.10);
pravatvatīḥ: widely extended, (5.54.9)]

8.13.18:

The gods diffuse with consciousness the pilgrim-rite (2),
 with the three sacrifices (1).
 May our words increase him (3),
 who ever increases (4).¹⁸

[*sadāvṛdhaḥ*: who ever increases, (5.36.3).
trikadrakeṣhu: the three sacrifices namely, *jyoti* (light), *gauḥ* (ray)
 and *āyuh* (life), (1.32.3) (KS);
atnata: diffuse, (5.48.2)]

8.13.19:

The adorer establishes you by utterances (1,3,5),
 according to the law of working in the order of truth (2,4).
 You are called pure, purifier and the wonderful (6).¹⁹

[*shuchiḥ*: pure, (8.44.21);
ṛtuthā: in the order of truth, (10.110.10), in season, (2.3.7);
anuvratam: according to the law of working, (8.40.8)]

8.13.20:

The completely conscious sages established thinkings (4).
 The mighty powers of Rudra (Maruts) become awake (2),
 to this knowledge in their ancient domains (1,3).²⁰

[*yahvam*: mighty ones, (5.6.4)]

¹⁸ त्रिकद्रुकेषु (1), चेतनं देवासौ यज्ञमन्त्रत (2),

तमिद् वर्धन्तु नो गिरः (3), सदावृधम् (4)

¹⁹ स्तोता यत् ते (1), अनुव्रत (2), उक्थानि (3), ऋतुथा (4),

दधे (5), शुचिः पावक उच्यते सो अद्भुतः (6)

²⁰ तदिद् (1), रुद्रस्य चेतति यंहं (2), प्रत्नेषु धामसु (3),

मनो यत्रा वि तद् दधुः विचेतसः (4)

8.13.21:

(O Indra), since you have chosen our friendship (1),
 drink this Soma-food (2),
 by which we may pass beyond all the hostile powers (3).²¹
 [āvara: (you) have chosen, (8.19.30)]

8.13.22:

O Indra who has joy in the word (1),
 when will the one, who praises you, be full of peace (2)?
 When will you establish in us the Ray-cows (3,5),
 the life-energies and the felicities (or riches) (4)?²²

8.13.23:

We seek him, the rapturous one who is undecaying (3),
 who is carried in a car with mighty and luminous horses (2),
 which are perfectly lauded (1).²³
 [See (8.12.28) for the secret behind the works of horses.]

8.13.24:

We seek the mighty one who is lauded by many (1),
 along with his ancient protections (2).
 May the beloved one be seated on the sacred seat (3).
 Then he becomes two-fold (4).²⁴
 [dvitā: two-fold; become the immortal amidst mortals, (8.71.11)]

²¹ यदि मे सख्यम् आवरं (1), इमस्य पाहि अन्धसः (2),

येन विश्वा अति द्विषो अतारिम (3)

²² कदा तं इन्द्रं गिर्वणः (1), स्तोता भवति शतमः (2),

कदा नो गव्ये (3), अश्व्ये वसौ (4), दधः (5)

²³ उत ते सुष्टुता (1), हरी वृषणा बहतो रथम् (2),

अजुर्यस्य मदिन्तमं यमीमहे (3)

²⁴ तमीमहे पुरुष्टुतं यहं (1), प्रत्नाभिरूतिभिः (2),

नि बर्हिषि प्रिये सदत् (3), अथ द्विता (4)

8.13.25:

O one who is lauded by many, increase (1),
 along with the protections which are praised by the Rishis (2).
 Establish in us the nourishing impulses (3).²⁵

[*avā: ava (padapāṭha)*, from below, (8.40.8);
dhukṣhasva: establish in us, (4.57.2)]

8.13.26:

O Indra, one with Vajra (2),
 you are the protector of one who praises you (1).
 By the truth, I send forth the thoughts yoked by the mind (3).²⁶
 [*iyarmi: send forth; ṛtāt: truth-in-movement*]

8.13.27:

O Indra with widely extended riches (or felicities) (5),
 yoke your horses (2,4).
 Come here for drinking the Soma and sharing the ecstasy (1,3).
 Then answer (our longings) (6).²⁷
 [*abhisvara: to answer*, (1.10.4);
asdha-mādyā: sharing in ecstasy, (4.3.4);]

²⁵ वर्धस्वा सु पुरुष्टु (1), ऋषिष्टुताभिः ऊतिभिः (2),

धुक्षस्व पिप्युषीम् इषम् अवा च नः (3)

²⁶ इन्द्र त्वम् अबितेत् असि इत्या स्तुवतो (1), अद्रिबः (2),

ऋतात् इयमि ते धियं मनोयुजम् (3)

²⁷ इह त्या संधमाद्यां (1), युजानः (2), सोमपीतये (3),

हरीं (4), इन्द्र प्रतत् वसू (5), अभि स्वर (6)

8.13.28:

May your (associates), Rudra-s (Maruts) respond to your call (1),
and approach the glory of yajna (2).

May the people associated with the Maruts (3),
share in the delight (or satisfaction) (4).²⁸

[*prayah*: delight, (8.74.14, 8.19.22)]

8.13.29:

May these (Maruts) who overcome opposers (1),
take delight in their abode in heaven (2).

The one who knows is established in the source of yajna (3).²⁹

[*vide*: one who knows, (1.127.4)

pra-tūrtayaḥ: those who overcome foes, (8.99.5)]

8.13.30:

For long (or distant) vision (1),

Indra moves facing the pilgrim-rite (or journey) (2).

Seeing uninterruptedly, he gives form to the yajna (3).³⁰

[*mimite*: he gives form, see (8.12.10)]

8.13.31:

O Indra, your car is mighty (1),

your horses are mighty (2).

You are the lord of abundance (3).

O one of many willings, we call you to shower (riches on us) (4).³¹

²⁸ अ॒भि स्वरन्तु॒ ये तव॑ रु॒द्रासः॑ (1), स॒क्षत॑ श्रियम् (2),

उ॒तो म॒रुत्व॑तीः वि॒शो (3), अ॒भि प्र॒यः (4)

²⁹ इ॒मा अ॒स्य प्र॒तूर्त॑यः (1), प॒दं जु॑षन्त॒ यद् दि॒वि (2),

नाभा॑ य॒ज्ञस्य॑ सं द॒धुः यथा॑ वि॒दे (3)

³⁰ अ॒यं दी॒र्घाय॑ च॒क्षसे॑ (1), प्रा॒चिं प्र॒यति॑ अ॒ध्वरे॑ (2),

मिमी॑ते य॒ज्ञम् आ॒नुषक्॑ वि॒चक्ष्य॑ (3)

³¹ वृ॒षा अ॒यम् इ॒न्द्र ते॑ रथ॑ (1), उ॒तो ते॑ वृ॒षणा॑ ह॒री (2),

वृ॒षा त्वं (3), श॑तक्र॒तो वृ॒षा ह॒वः (4)

[*vr̥sha*: mighty one; lord of abundance; showerer of riches; male; the verse has multiple meanings depending on which meaning of *vr̥sha* is used. It is the same in the next verse also.]

8.13.32:

The press-stones are powerful (1).
 Your rapture gives abundance (2);
 The Soma is mighty and gives abundance (3).
 The yajna which you attain is mighty and abundant (4).
 The call to you gives abundance (5).³²
 [*invasi*: attain, (1.18.7)]

8.13.33:

O Vajrin, I invoke you, the mighty one (2),
 since you are the showerer of riches (1).
 (You grant) us protections, rich in variety (3).
 The hymn of praise fronting you pleases you (4).
 The invocation to you gives abundance (5).³³
 [*prati*: fronting;
vāvantha: to like, to take pleasure (S)]

14. Indra

Riṣhi: Goṣhūkti Kāṇva or Ashvasūkti Kāṇva;

8.14.1: O Indra, if I were you

8.14.2: I would instruct the thinker about the rays

8.14.3: The true words of your praise is a milch-cow

8.14.4: No one can stop your gifts

8.14.5: Yajna increases Indra

8.14.6: Ever increasing Indra

³² वृषा ग्रावा (1), वृषा मदो (2), वृषा सोमो अयं सुतः (3),

वृषा यज्ञो यमिन्वसि (4), वृषा हवः (5)

³³ वृषा (1), त्वा वृषणं हुवे वज्रिन् (2), चित्राभिः ऊतिभिः (3),

वावन्त्य हि प्रतिष्ठति (4), वृषा हवः (5)

8.14.7: Indra goes beyond the shining worlds

8.14.8: Make the hidden Ray-cows go up

8.14.9: Made the heaven firm

8.14.10: Your rapture is manifold

8.14.11: You grow by the *stoma* and *uktha*

8.14.12: Yajna with perfect achievements

8.14.13: You killed Namuchi

8.14.14: Hurlled down *dasyu-s* doing magic

8.14.15: Scatter those opposed to Soma-offering

Metre: Gāyatrī (8,3);

8.14.1:

O Indra, if I were the sole lord of riches, as you are (1),
then I would make my adorer a keeper of the Ray-cows (2).¹

[Also in Sāma Veda (122; 1834); Atharva Veda (20.27.1);
similar idea is in (8.19.25) addressed to Agni.]

8.14.2:

If I were the lord of all Ray-cows (5),
I would instruct the thinker (about the Rays) (1,4),
and lavish (the riches) (2).
O Lord of all-energies (3).²

[*ditsu*: to lavish, (5.39.3)]

8.14.3:

O Indra, to the sacrificer who presses Soma (2),
the true words (of your praise) is a milch-cow (1),
which yields (4),
the Ray-cows and life-energies and nourish him (3).³

¹ यदिन्द्राहं यथा त्वम् ईशीय वस्व एक इत् (1), स्तोता मे गोषखा स्यात् (2)

² शिक्षेयमस्मै (1), दित्सेयं (2), शर्चीपते (3),

मनीषिणे (4), यदहं गोपतिः स्याम् (5)

³ धेनुष्ट इन्द्र सूनृता (1), यजमानाय सुन्वते (2), गामर्ध्वं पिप्पुषी (3), दुहे (4)

[*dhenuḥ*: Ray-cow, milch-cow, (5.10.1)

ashvam: horse; nervous forces in human beings, life energies;

gām: cows; rays of mental knowledge; Ray-cow]

8.14.4:

Whatever plenitude you give to your adorer (4),
no opponent, mortal or god exists (1,3),
(to stop) your grant of riches (2).⁴

[*vartaḥ*: opponent, (5.29.14), (1.40.8);

magham: plenitude, (3.13.3)]

8.14.5:

Yajna increases Indra (1).

In the same way, it can roll out the earth (2).

Yajna oversees the fashioning of the heaven (3).⁵

[*ni avartayat*: roll out like a skin, (6.8.3); spread out;

chakrāṇaḥ: fashioning, fashioning together, (1.72.11);

opasham: baton; one who oversees, (9.71.1)]

8.14.6:

O Indra, who is ever increasing (1),

we solicit from you the protections (3).

You are the conqueror of all the riches (2).⁶

8.14.7:

With the rapture of Soma (2),

he passes beyond the shining midworld (1,3),

so that he could kill Vala (the demon) (4).⁷

⁴ न ते वर्ता अस्ति (1), राधस (2), इन्द्रं देवो न मर्त्यः (3),

यद् दित्ससि स्तुतो मघम् (4)

⁵ यज्ञ इन्द्रमवर्धयद् (1), यद् भूमिं वि अवर्तयत् (2), चक्राण औपशं दिवि (3)

⁶ बावुधानस्य ते वयं (1), विश्वा धनानि जिग्युषः (2), ऊतिमिन्द्रा वृणीमहे (3)

⁷ वि अन्तरिक्षम् अतिरत् (1), मदे सोमस्य (2),

रोचना (3), इन्द्रो यदभि नद् बलम् (4)

[*atirat*: pass beyond]

8.14.8:

Along with the Āngirasa (seers) (2),
he made the Ray-cows go up (1),
those which were hidden in the caves (4).
Thus they were revealed (to men) (3).
He hurled down (the demon) Vala (5).⁸

[*satīḥ*: being; *arvāncham*: down; *ut-ājat*: go up;
āviṣhkr̥ṇvan: to disclose, (5.80.4)]

8.14.9:

Indra made the luminous heaven firm (1),
fortified and firmly fixed (2),
and it cannot be moved (3).⁹

[*sthira*: firmly fixed, (1.127.3);
dṛmhitāni: made them with strongholds, fortified, (3.39.4);
dṛḷha: strong, firm, (1.71.2, 5.19.2)]

8.14.10:

The affirming laud quivers in rapture (2),
like the waves in water (1).
Your rapture is shining (3).¹⁰

[*ajirāsaḥ*: quivering, (1.140.4);]

⁸ उद् गा आजत् (1), अङ्गिरोभ्य (2), आविष्कृण्वन् (3),
गुहां सतीः (4), अर्वाञ्चं नुनुदे बलम् (5)

⁹ इन्द्रेण रोचना दिवो दृढ्हानि (1), दृढ्हितानि च स्थिराणि (2), न पराणुदे (3)

¹⁰ अपाम् ऊर्मिः (1), मदन्निव स्तोमं इन्द्र अजिरायते (2),
वि ते मदा अराजिषुः (3)

8.14.11:

O Indra, you grow by the affirmative lauds (1);
 you grow by the utterances (*uktha*) (2).
 You are blissful towards us who praise with hymns (3).¹¹

8.14.12:

May the maned steeds carry Indra for the drink of Soma (1),
 towards the *yajna* which has perfect achievements (2).¹²

8.14.13:

O Indra, you have struck off the head of Namuchi (2),
 with the foam of the water (dynamical energies) (1).
 You have conquered all the confronters (3).¹³

[*spr̥dhah*: confronters, (6.5.6)]

8.14.14:

O Indra, you have hurled down the *dasyu-s* (3),
 who were gliding upwards by magical devices (1),
 and ascending to heaven (2).¹⁴

8.14.15:

O Indra, you are a great drinker of Soma (4).
 (Scatter) in different directions (2),
 the assembly of those who do not offer Soma (1).
 You have already destroyed them (3).¹⁵
 [*vishūchah*: tending in different directions, (10.79.7)]

¹¹ त्वं हि स्तोमवर्धन इन्द्र असि (1), उक्थवर्धनः (2), स्तोतृणामुत भद्रकृत् (3)

¹² इन्द्रमित् केशिना हरी सोमपेयाय वक्षतः (1), उप यज्ञ सुरार्धसम् (2)

¹³ अपां केनेन (1), नमुचेः शिर इन्द्र उत् अवर्तयः (2),

विश्वा यदजयः स्पृधः (3)

¹⁴ मायाभिः उत्तिसृप्सत (1), इन्द्र द्याम् आरुहक्षतः (2),

अव दस्यून् अधूनुथाः (3)

¹⁵ असुन्वामिन्द्र संसदं (1), विषूचीं (2),

व्यनाशयः (3), सोमपा उत्तरो भवन् (4)

15. Indra

Riṣi: Goṣhūkti Kāṇva; Ashvasūkti Kāṇva;

- 8.15.1: Illumine with words
 8.15.2: His might supports the Sunworld, waters etc.,
 8.15.3: Victorious by inspired hearing
 8.15.4: You create the wide world
 8.15.5: Āyu and Manu
 8.15.6: You control the waters
 8.15.7: Understanding sharpens your powers
 8.15.8: Heaven and earth
 8.15.9: Viṣṇu, Mitra utter your praise
 8.15.10: You bear all the good children
 8.15.11: Destroy the Vṛtra demons forever
 8.15.12: You are invoked in many ways
 8.15.13: His great form has entered our abode

Metre: Uṣṇik (8/8/12);

8.15.1:

Praise exclusively Indra with hymns (1),
 who is voiced by many and called by many (2).
 Illumine powerful Indra all around with words (3).¹
 [*vivāsate*: he illumines, (8.19.24)
abhi: all around, (4.3.1)]

8.15.2:

His vast strength has sustained the heaven and earth (2).
 He is two-fold in his greatness (1).
 His might supports the Sunworld, the hills and the swift waters (3).²

¹ तम्बभि प्र गायत (1), पुरुहूतं पुरुष्टुतं (2),
 इन्द्रं गीर्भिः तन्विषमा विवासत (3)

² यस्य द्विर्हसो (1), बृहत् सहो दाधार रोदसी (2),
 गिरीन् अजान् अपः स्वः वृषत्वना (3)

[*ajrān*: swift;

dvibarhāḥ: two-fold in its greatness, (7.8.6), (1.71.6); the greatness in the divine realm and that in human realm.]

8.15.3:

You, voiced by many, shine (1),
you, all alone have killed many Vṛtra-s (2).
Indra is victorious by his inspired hearing (3).
He is the one who rules (4).³

[*yantā*: the one who rules, (10.46.1)]

8.15.4:

We hymn by our words your rapture (1),
your might and your overcoming of foes in battles (2).
O one with Vajra, (we hymn) your creating the wide world (3),
and your resplendent glory (4).⁴

[*shriyam*: glory, (8.72.13);
adrivaḥ: one with Vajra, thunderer;
grṇīmasi: hymn with words, (8.71.15);
harishriyam: (alt.) glory of your steeds;
u loka: the wide Sun-world]

8.15.5:

You have made the lights to shine on Āyu and Manu (1).
Being rapturous, you shine (seated) on the sacred seat of vast (2).⁵

[*jyotīmṣhi*: lights, (3.10.5)]

³ स राजसि पुरुष्टुँ (1), एकौ वृत्राणि जिघ्रसे (2),

इन्द्र जैत्रा श्रवस्यां (3), च यन्तवे (4)

⁴ तं ते मदं गृणीमसि (1), वृषणं पृत्सु सांसहिम् (2),

उ लोककृत्स्नम् अद्रिवो (3), हरिश्रियम् (4)

⁵ येन ज्योतींषि आयवे मनवे च विवेदिथ (1),

मन्दानो अस्य बर्हिषो वि राजसि (2)

8.15.6:

The chanters laud you repeatedly now (1),
as was done in ancient times (2).
Everyday you control the waters (4),
who are the spouses of the showerer (Parjanya) (3).⁶

8.15.7:

The understanding sharpens the adorable Vajra (4).
It sharpens your well-known Indra-power (1),
sharpens your vast strength (2),
and your will-power (3).⁷

[*dhiṣhaṇā*: understanding, (6.11.3);

Vajra: the power of lightning; subtle weapon having the powers of
Indra and his strength;]

8.15.8:

O Indra, heaven and earth increase your power of manhood (1),
and also your power of inspired hearing (2).
The waters and the powers of (climbing the) mountain (3),
also urge you (to greatness) (4).⁸

[*hinvire*: (they) urged, (8.43.19)

Line 3: climbing mountains from peak to peak is symbolic as in
(1.10.2)]

⁶ तदद्या चित् त उक्थिनो अनु घुवन्ति (1), पूर्वधा (2),
वृषपत्नीः (3), अपो जया दिवेदिवे (4)

⁷ तव त्यत् इन्द्रियं (1), बृहत् तव शुष्मम् (2), उत क्रतुम् (3),
वज्रं शिशति धिषणा वरेण्यम् (4)

⁸ तव द्यौः इन्द्र पौंस्यं पृथिवी वर्धति (1), श्रवः (2),
त्वाम् आपः पर्वतासश्च (3), हिन्विरे (4)

8.15.9:

Viṣṇu of the vast abodes, Mitra and Varuṇa, utter your praises (1).
Your host of Maruts rejoice following you (*anu*) (2).⁹

8.15.10:

O Indra, you are born as being bounteous (2),
even amidst those (gods) who shower (gifts) (1).
You bear in yourself all the good children forever (3).¹⁰

[*satra*: ever, (1.71.9);

su-apatyāya: perfect children, perfect successors who can continue
to do the good work. *apatya* is derived from *ap* to work.]

8.15.11:

O one voiced by many, the sole one (2),
destroy the Vṛtra demons forever (1,3).
None other than Indra can possess the power for this action (4).¹¹

[*karṇam*: action, (5.31.7);

invati: to possess, (2.5.2); to journey, (6.5.1); meaning changes by
accent marks]

8.15.12:

You are invoked in many ways (2),
by the thoughts for protection, O Indra, (1,3).
(You are invoked) by our own leaders (or gods) (4),
for the winning of the Sun-world (5).¹²

⁹ त्वां विष्णुः बृहन् क्षयो मित्रो गृणाति वरुणः (1),

त्वां शर्यो मदति अनु मारुतम् (2)

¹⁰ त्वं वृषा जनानां (1), मंहिष्ठ इन्द्र जज्ञिषे (2),

सत्रा विश्वा स्वपत्यानि दधिषे (3)

¹¹ सत्रा त्वं (1), पुरुष्टुतँ एको (2), वृत्राणि तोशसे (3),

नान्य इन्द्रात् करणं भूय इन्वति (4)

¹² यदिन्द्र मन्मशः (1), त्वा नाना हवत (2), ऊतये (3),

अस्माकैभिः नृभिः अत्रा (4), स्वर्जय (5)

8.15.13:

All his great form has entered completely our abode (1).
 (Invoke) Indra, the lord of energies (2,4),
 for giving us joy and the fruits of victory (3).¹³
 [*aram*: completely]

16. Indra

Riṣhi: Irimbiṭhiḥ Kāpvaḥ

- 8.16.1: Praise the all-ruler
 8.16.2: All utterances gladly go to him
 8.16.3: I illumine the supreme king
 8.16.4: He is vast and a passer of barriers
 8.16.5: He guides the speech
 8.16.6: The strivers perform actions with his energy
 8.16.7: Indra is the mantra, he is the riṣhi
 8.16.8: He is true and a warrior
 8.16.9: Chants of Sāman mantra-s
 8.16.10: He leads riches in front
 8.16.11: He carries us to our happiness as if by a ship
 8.16.12: Appropriate paths (for inner journey)

Metre: Gāyatrī

8.16.1:

The strivers praise profusely the all-ruler Indra (1),
 with new hymns (words) (2).
 He is the leader, the overcomer of the foes and bounteous (3).¹
 [*prastotā*: praise profusely;
charṣaṇinām: strivers, persons who do various types of work;]

¹³ अरं क्षयाय नो महे विश्वा रूपाणि आविशन् (1), इन्द्रं (2),
 जैत्राय हर्षया (3), शचीपतिम् (4)

¹ प्र सम्राजं चर्षणीनामिन्द्रं स्तोता (1), नव्यं गीर्भिः (2),
 नरं नृषाहं मंहिष्ठम् (3)

8.16.2:

All the utterances, take pleasure (in going) to him (1);
so also all the inspired hearings (2),
just as waters go down to the ocean (3).²

8.16.3:

With perfect hymns, I illumine the supreme king (1).
(I invoke) the master of plenitude for the gain of riches (3).
He performs great deeds in battles (2).³
[*ā vivāse*: to illumine, (7.6.2);
kṛtnum: doer of deeds, (2.13.10), (*kṛtnave*)
vājinam: master of plenitude, (8.84.8)]

8.16.4:

His rapture is ample and profound (1);
(he is) vast and a passer of barriers (2).
He brings joy to the meeting of heroes on earth (3).⁴
[*shūrasātau*: the symbolic battle involving the divine helpers who
help the heroes; (6.19.12), (1.100.7);
anūnā: ample, (3.1.5);
uravaḥ: wide, (5.47.2), vast, (5.57.4);
tarutraḥ: passer of barriers, (6.1.11)]

8.16.5:

They invoke him only, who guides the speech (1,3),
for the riches in established things (2).
They are victorious on whose side is Indra (4).⁵

² यस्मिन् उक्थानि रण्यन्ति (1), विश्वानि च श्रवस्या (2),

अपामवो न संमुद्रे (3)

³ तं सुष्टुत्या विवासे ज्येष्ठराजं (1), भरे कृत्तुम् महो (2), वाजिनं सनिभ्यः (3)

⁴ यस्य अनूना गभीरा मदा (1), उरवः तरुत्राः (2), हर्षुमन्तः शूरसातौ (3)

⁵ तमिद् (1), धनेषु हितेषु (2), अधिवाकायं हवन्ते (3),

येषाम् इन्द्रः ते जयन्ति (4)

[*hiteṣhu*: in established things;
adhivākāya: guides the speech (*adhivaktā*, 1.100.19, 8.96.20)]

8.16.6:

The strivers regard him as the master (2,4),
 and perform the actions with the energies from him (1,3).
 Indra here does the actions giving felicities in plenty (5).⁶

[*varivaḥ*: goal, (1.102.4); felicities in plenty, (1.63.7);
kr̥tebhiḥ: what has been done, (10.48.3)
āryanti: regard him as master, (10.48.3)
chautnāḥ: energies, (10.49.11), (8.2.33), (7.19.5)]

8.16.7:

Indra is the mantra; Indra is the ṛṣi (1);
 Indra is called many times by many (2).
 He is great by his great and vast energies (3).⁷

8.16.8:

He is to be hymned with the affirmative lauds (1).
 He is to be invoked (2).
 He is true, is a warrior, performs many great deeds (3).
 Even though all alone, he overcomes (the foes) (4).⁸

[*abhibhūtiḥ*: overcomer of foes, (1.118.9);
satvā: warrior, (4.13.2)]

⁶ तमि॒त् च्यौ॒तैः (1), आ॒र्य॑न्ति॒ (2), तं कृ॒तेभिः॑ (3),

चर्ष॑ण॒यः (4), ए॒ष इन्द्रो॑ वरि॒व॒स्कृ॒त् (5)

⁷ इन्द्रो॑ ब्र॒ह्मेन्द्र॑ ऋषिः॒ (1), इन्द्रः॑ पु॒रू पु॒रु॒हुतः॑ (2),

म॒हान् म॒हीभिः॑ शर्ची॒भिः (3)

⁸ सः स्तो॒म्यः (1), स ह॒व्यः (2), स॒त्यः स॒त्वा तु॒विकूर्मिः॑ (3),

एक॑श्चि॒त् स॒त् अ॒भिभू॑तिः (4)

8.16.9:

The people of vision increase Indra (4),
 by the luminous *ṛk* mantra-s (1),
 with the chants of Sāman mantra-s (2),
 and with the hymns in the Gāyatri rhythm (3).⁹
 [*charṣhaṇayah*: men with foresight, all-seeing, (6.2.2)]

8.16.10:

He leads riches in front (1).
 He creates lustre in battles (2).
 Fighting, he overcomes the enemies (3).¹⁰
 [*vasyah*: riches, (8.71.6); opulent state, (10.45.9)]

8.16.11:

May Indra, who fills us, carry us to our happiness (1),
 as if by a ship beyond (the reach of) all our enemies (2,4),
 He is invoked by many (3).¹¹
 [*papriḥ*: he who fills us (with our needs), (1.52.3)]

8.16.12:

O Indra, give us the plenitude (1),
 and (show us the) appropriate paths (for inner journey) (2).
 May you lead us to be in front of bliss (3).¹²
 [*sumnam*: bliss, (8.75.16);
dashasya: give, dispense, (6.11.6)]

⁹ तमर्केभिः (1), तं सामभिः (2), तं गायत्रैः (3),

चर्षणयः इन्द्रं वर्धन्ति क्षितयः (4)

¹⁰ प्रणेतां वस्यो अच्छा (1), कर्तारं ज्योतिः समत्सु (2),

सासह्रांसं युध अमित्रान् (3)

¹¹ स नः पप्रिः पारयाति स्वस्ति (1), नावा (2),

पुरुहूतः (3), इन्द्रो विश्वा अति द्विषः (4)

¹² स त्वं न इन्द्र वाजैभिः दशस्या (1), च गातुया (2),

च अच्छा च नः सुमं नैषि (3)

17. Indra

Riṣhi: Irimbithiḥ Kāṇvaḥ

- 8.17.1: Be seated on the sacred seat
 8.17.2: Steeds yoked by words of wisdom
 8.17.3: We are yoked to you by the words
 8.17.4: Hear our perfect hymn
 8.17.5: The Soma spreads in you
 8.17.6: Soma gives peace to your heart
 8.17.7: Soma is pervaded by light
 8.17.8: Indra is long necked and strong armed
 8.17.9: You are the ruler
 8.17.10: Bring riches to the sacrificer
 8.17.11: The purified Soma
 8.17.12: Your energy is born of purity
 8.17.13: Son of Śṛṅgavṛsha and the Kundapāyya rite
 8.17.14: Lord of dwelling (*vastoṣhpati*)
 8.17.15: He is the sole one
- Metre: 1-13, Gāyatrī; 14, Bṛhatī (8/8/12/8); 15, Satobṛhatī (12/8/12/8);

8.17.1:

O Indra, come here (1),
 and drink the Soma-delight which is well pressed out (2).
 May you be seated on the sacred seat prepared by me (3).¹

[Line 3: seat prepared within a person;

barhi: sacred grass; seat of your soul; sacrificial seat;]

8.17.2:

May the maned steeds bring you here, O Indra (2).

They are yoked by the words of wisdom (1).

May you hear our wisdom-words (3).²

¹ आ याहि (1), सुषुमा हि त इन्द्र सोमं पिबा इमम् (2), एदं बर्हिः सदो मम (3)

² आ त्वा ब्रह्मयुजा (1), हरी बर्हतामिन्द्र केशिनां (2), उप ब्रह्माणि नः शृणु (3)

[*brahma*: words of wisdom; mantra]

8.17.3:

We, the offerers of Soma-delight are yoked to you (2,4),
the Soma-drinker, by means of the wisdom-words (1,3).
We, pressers of Soma, invoke Indra (5).³

8.17.4:

May you come to us who pressout the Soma (1),
and (hear) the perfect hymn (2).
O handsome one, may you drink the excellent Soma-food (3).⁴

8.17.5:

I pour (the Soma) into your store (belly) (1),
may it spread swiftly in the body (2).
Accept the sweet (Soma) with the tongue (3).⁵
[*āsiñchāmi*: to pour, (8.72.13)]

8.17.6:

May the sweet (Soma) be tasty to you, the generous one (1);
may it (be helpful) to your body (2).
May the Soma give peace to your heart (3).⁶
[*svāduḥ*: be tasty; *samsude*: the lavish giver (S)]

³ ब्रह्माणः (1), त्वा वयं युजा (2), सोमपाभिन्द्र (3),
सोमिनः (4), सुतावन्तो हवामहे (5)

⁴ आ नो याहि सुतावतो (1), अस्माकं सुष्टीरुप (2),
पिबा सु शिप्रिन् अन्धसः (3)

⁵ आ ते सिञ्चामि कुक्ष्योः (1), अनु गात्रा वि धावतु (2),
गृभाय जिह्वया मधु (3)

⁶ स्वादुः ते अस्तु संसुदे मधुमान् (1), तन्वे तव (2),
सोमः शमस्तु ते हृदे (3)

8.17.7:

O All-seeing one, this (Soma) is pervaded by delight (1,3),
like a bride with white cloth (2).

O Indra, may the Soma be peaceful in your heart (4).⁷

[*abhi-pra-sarpatu*: approach close to you, (S)]

8.17.8:

Indra is long-necked (1),
wide in stomach and strong-armed (2);
may he kill the Vṛtra-s in his joy caused by the Soma-food (3).⁸

[strong armed: indicates great strength to do work;
long necked: indicates flexibility for wide vision]

8.17.9:

O Indra, come in our front (1).

You are the ruler of all with your might (*ojas*) (2).

O Vṛtra killer, kill all the Vṛtra-s (3).⁹

8.17.10:

Your goad is long (1).

With it you bring the riches to the sacrificer (2),
who presses out the Soma (3).¹⁰

⁷ अ॒यमुं॑ त्वा विच॑र्षणे॒ (1), जनी॑ः इ॒व (2),

अ॒भि संवृ॑तः (3), प्र सोमं॑ इन्द्र॒ सर्प॑तु (4)

⁸ तु॒वि॒ग्री॒वो (1), व॒पो॒दरः॑ सु॒बा॒हुः (2),

अ॒न्ध॒सो म॒दे इन्द्रो॑ वृ॒त्राणि॑ जिघ्र॑ते (3)

⁹ इन्द्र॒ प्रेहि॑ प॒रस्त्वं (1), वि॒श्व॒स्ये॒शान॑ ओज॑सा (2), वृ॒त्राणि॑ वृ॒त्रह॑अ॒हि (3)

¹⁰ दी॒र्घ॒स्ते अस्तु॑ अ॒ङ्गु॒शो (1), ये॒ना वसु॑ प्र॒यच्छ॑सि (2), यज॑मानाय सु॒न्व॒ते (3)

8.17.11:

O Indra, this Soma which has been purified (1),
is placed on the seat of sacred grass (2).
May you come here and drink the flowing Soma (3).¹¹

8.17.12:

(Your) Ray-cow is powerful (1),
your energy is born of purity (2).
The Soma is pressed out for your joy (3).
O Destroyer of foes, you are earnestly invoked (4).¹²
[*ākhaṇḍala*: destroyer (of foes) (S), occurs once;
pūjana: born of purity, (occurs only once)
shachī: the shakti of Indra; power]

8.17.13:

(O Indra), you are the son of (the sage) Shṛṅgavṛṣha (1).
(For this sage), the rite Kuṇḍapāyya was the protector (2).
The sages have established in their minds (4),
this rite (in olden days) (3).¹³
[Translation due to S. Nothing is known about the Kundapāyya rite]

¹¹ अ॒यं तं इन्द्र॑ सोमो॒ नि॒पू॒तो (1), अधि॑ ब॒र्हि॒षि (2),
आ इ॒हि ई॒म् अ॒स्य द्र॒वा पि॒ब (3)

¹² शाचि॑गो (1), शाचि॑पू॒जन॒ (2),
अयं॑ र॒णाय॑ ते सु॒तः (3), आख॑ण्ड॒ल प्र हू॑यसे (4)

¹³ यस्तै॑ शृ॒ङ्गवृ॑षो न॒पात् (1), प्र॒ण॒पात् कु॑ण्ड॒पाय्यः॑ (2),
न्य॑स्मिन् (3), दध्नु॑ आ म॒नः (4)

8.17.14:

O Lord of dwellings (1),
 may the pillars (of dwelling) be strong (2),
 and be like a flag forever for the devotees giving Soma (3).
 Indra, the eternal destroyer of the many cities (of demons) (4),
 is a friend of the sages (5).¹⁴

[*drapsaḥ*: flag, (4.13.2);

Vāstoṣpati: Lord of dwellings; Other mantra-s dedicated to
 Vāstoṣpati in RV are: 5.41.8, 7.54.1-3, 7.55.1, 10.61.7]

8.17.15:

Indra's head is uplifted like a snake (1).
 He is the master of sacrifice and the recoverer of Ray-cows (2).
 He, the sole one, has overcome many foes (3).
 He is like a horse who carries us (4).
 Take hold of Indra by force (to bring him) to our front (5),
 so that he can drink the Soma (6).¹⁵

[*pr̥dāku*: snake (S); *sānu*: peak, head;

tujā: by force, (5.17.3);

yajataḥ: master of yajna (sacrifice), (3.5.3);

bhūrṇim: one who bears, (1.66.1);

gr̥bham: grasp, (7.4.3)]

¹⁴ वास्तोष्पते (1), ध्रुवा स्थूणां (2), असत्रं सोम्यानां द्रप्सो (3),

भेत्ता पुरां शर्भतीनामिन्द्रो (4), मुनीनां सखा (5)

¹⁵ पृदाकु-सानुः (1), यजतो ग्वेषण (2), एकः सन् अभि भूर्यसः (3),

भूर्णिम् अर्भं (4), नयत् तुजा पुरो गृभेन्द्रं (5), सोमस्य पीतये (6)

18. Āditya-s

Riṣhi: Irimbiṭhiḥ Kāṇvaḥ

- 8.18.1: Pray to the Incomparable one
 8.18.2: None can obstruct their paths
 8.18.3: May all the Āditya-s grant us peace
 8.18.4: Goddess Aditi, beloved of many
 8.18.5: Doers of deeds of wideness
 8.18.6: Aditi, free of duality
 8.18.7: The thoughts of Aditi
 8.18.8: The divine healers, Ashvins
 8.18.9: May Sun consume the sins in us
 8.18.10: Āditya-s drive away evil thoughts
 8.18.11: Ward off the arrows from us
 8.18.12: The offending (worshipper)
 8.18.13: Hurting through magical devices
 8.18.14: Mortals with ill-will
 8.18.15: You know the hearts of men
 8.18.16: Peace of waters and of ascending powers
 8.18.17: Take us beyond all calamities in your ship
 8.18.18: Grant us a long life of conscious living
 8.18.19: Inner yajna has come to you
 8.18.20: A vast armour of protection
 8.18.21: A dwelling with a triple armour
 8.18.22: Increase our life-span

Metre: Uṣṇik

8.18.1:

At the time of the worship of the Āditya-s (2),
 let the mortal earnestly pray for the incomparable (1).¹

[*bhikṣheta*: ask for, pray for;

apūrvyam: incomparable, (3.13.5); *savīmani*: time of worship (S)]

¹ इदं ह नूनमेषां सुप्तं भिक्षेत मर्त्यैः (1), आदित्यानाम् अपूर्व्यं सवीमनि (2)

8.18.2:

No one can obstruct the path of these Āditya-s (1).
 (Their paths are) invincible, full of protection (2),
 and increase the happiness (of travellers) (3).²

[*adabdhāḥ*: unconquered, (4.2.12);

anarvāṇam: that which no foe obstructs (5.49.4); free from littleness (2.6.5)]

8.18.3:

May Savitā, Bhaga, Varuṇa, Mitra, Aryama (1),
 grant us the wide happiness and peace which we seek (2).³

[Line 1: All the gods belong to the class of Āditya-s (Solar gods);
saprathāḥ: very wide, (8.60.5)]

8.18.4:

O Goddess Aditi, bringer of protection (2),
 may you come, along with the wise persons (3),
 and the gods who give perfect peace and well-being (1,6),
 O one who is beloved of many (5).⁴

[*bharman*: to bring,

ariṣṭa: without hurt, (5.18.3)]

² अन॒र्वा॒णो ह्ये॒षां प॒न्था आ॒दि॒त्याना॑म् (1),

अद॑ब्धाः सन्ति॑ पा॒यवः॑ (2), सु॒गे॒वृ॒धः (3)

³ तत् सु॒ नः स॒वि॒ता भ॒गो वरु॑णो मि॒त्रो अ॒र्य॒मा (1),

श॒र्म य॒च्छन्तु॑ स॒प्र॒थो यदी॑महे (2)

⁴ दे॒वेभिः॑ (1), दे॒व्यदि॑ते अ॒रि॒ष्टभ॑र्मन् (2), आ ग॑हि स्मत् (3),

सू॒रिभिः॑ (4), पुरु॑प्रिये (5), सु॒श॒र्मभिः॑ (6)

8.18.5:

These sons of Aditi know (1),
 how to drive away (our) enemies (2).
 They are the doers of deeds of wideness (4);
 to them no hurt can come (5),
 (may they protect us) from evil forces (3).⁵

[*anehasaḥ*: to whom no hurt can come, (3.9.1);
uruchakrayaḥ: doers of great deeds (S);
yotave: to drive away;]

8.18.6:

May Aditi protect our Ray-cows during day (1).
 May she, free from duality, protect us at night (2).
 May Aditi protect us from sin (3),
 by making us increase forever (4).⁶

[*sadāvṛdhā*: to increase for ever, (5.36.3), (8.13.18)]

8.18.7:

May Aditi come to us with her protections (2),
 by her thoughts during day (1).
 May she spread the peace and cause bliss (3),
 and drive away the foes (4).⁷

[*mayāḥ*: bliss, (8.39.4);

shamtāti: spreads peace or happiness (*sukham*), (1.112.20)]

⁵ ते हि पुत्रासो अदितेः बिदुः (1), द्वेषांसि योतंवे (2),

अंहोः चित् (3), उरुचक्रयो (4), अनेहसः (5)

⁶ अदितिर्नो दिवा पशुम् (1), अदितिः नक्तम् अब्रयाः (2),

अदितिः पातु अंहसः (3), सदावृधा (4)

⁷ उत स्या नो दिवा मतिः (1), अदितिः ऊत्या गमत् (2),

सा शंताति मयस्करत् (3), अप सिधः (4)

8.18.8:

May the divine healers, Ashvins grant us peace (1).

May they drive away the powers of evil (2).

May they drive away the confronters (3).⁸

[*rapaḥ*: powers of evil, (1.69.4);

sridhaḥ: opposers, (1.36.7), those that make us do error, (3.9.4)]

8.18.9:

May Agni with the fires grant us peace (1).

May Sun consume (the sins) in us (2).

May Vāyu blow, free from evil (3);

and drive away the opposers (4).⁹

[This famous mantra is chanted to the planetary power Shani.

tapatu: consume, burn, (10.16.4), *tapa* (3.18.2)]

8.18.10:

O Āditya-s, drive away diseases (from us) (1),

drive away the opposers (2),

drive away the evil thoughts (3).

Take away from us the sins (4).¹⁰

[*yuyota*: to take away, (8.71.8);

sedhati: to ward off, (8.23.13);

sridham: see (8.18.8);]

⁸ उ॒त॒ त्वा दै॒व्या भि॒ष॒जा शं नः॑ क॒रतो अ॒श्विना॑ (1),

यु॒यु॒याता॑म् इ॒तो र॒पो (2), अ॒प॒ सि॒धः (3)

⁹ श॒म॒ग्निः अ॒ग्निभिः॑ क॒रत् शं॑ (1), नः॑ त॒पतु॑ सूर्यः॑ (2),

शं बा॒तौ बा॒तु अ॒र॒पा (3), अ॒प॒ सि॒धः (4)

¹⁰ अ॒प॒ अ॒मी॒वाम् (1), अ॒प॒ सि॒धम् (2), अ॒प॒ से॒धत॑ दु॒र्म॒तिम् (3),

आ॒दि॒त्यासो॑ यु॒यो॒त॒ना नो॑ अ॒हंसः॑ (4)

8.18.11:

O Āditya-s, ward off the arrow from us (1).

(Ward off from us) the ignorance (2).

O Omniscient, separate our enemies from us (3).¹¹

[*rdhak*: to separate;

sharum: arrow, (7.71.1);]

8.18.12:

O Āditya-s, bring us that peace and happiness (1),

which frees the offending (worshiper) (2),

from the effects of Sin, O lavish givers (3).¹²

8.18.13:

That mortal who wants to do us harm (1,3),

through the demonic forces (2),

may he hurt himself with these devices (4),

and go far away from us (5).¹³

[*ririkshati*: one who does harm, (7.36.4);

yuh: go far away, (S)]

8.18.14:

That mortal who has ill-will and is hostile (2),

who is difficult to please, or is treacherous to us (3),

may he be possessed by evil (1).¹⁴

¹¹ यु॒यो॒ता शरु॑म् अ॒स्मत् औ॑ आ॒दि॒त्यास॑ (1),

उ॒त अ॒म॒तिम् (2), ऋ॒ध॒क् द्वेषः॑ कृ॒णु॒त वि॒श्ववे॑दसः (3)

¹² तत् सु॒ नः शर्म॑ यच्छ॒त आ॒दि॒त्या (1), यन्मु॑मो॒चति॑ ए॒नस्व॑न्तं (2),

चि॒त् ए॒नसः॑ सु॒दान॑वः (3)

¹³ यो नः॑ कश्चि॒द् रि॒रि॒क्षति॑ (1), र॒क्षः-त्वेन॑ (2),

म॒र्त्यैः (3), स्वैः॑ ष ए॒वै रि॒रि॒षीष्ट॑ (4), युः ज॒नः (5)

¹⁴ स॒मि॒त् तम् अ॒धम् अ॒श्रव॑द् (1), दुःशंसं॑ म॒र्त्यै रि॒पुम् (2),

यो अ॒स्म॒त्रा दु॒र्ह॒णाबाँ॑ उप॑ द्र॒युः (3)

[*duh-haṇāvān*: one difficult to please, (8.2.20);
duḥshamsaḥ: one with ill-will, (1.23.9)]

8.18.15:

O Gods, you stand firmly (2),
 on behalf of the sincere aspirants (1).
 You know the hearts of men (3).
 O Vasu-s, you (can distinguish) between (5),
 the single-minded and the double-minded men (4).¹⁵
 [*sthana*: stand firmly, (5.59.3);
advayu: single-minded, sincere;
dvayum: double-minded, treacherous;]

8.18.16:

We solicit the peace of waters (2),
 and those of ascending powers (mountains) (1).
 O heaven and earth, remove far from us the workings of evil (3).¹⁶
 [*ṛapaḥ*: evil]

8.18.17:

O Vasu-s, with your ship which has bliss and peace (1),
 make us cross and go beyond all calamities (2).¹⁷
 [*bhadram*: happy-good, (1.1.6); bliss, (3.9.7);
sharma: peace, (6.16.33);]

¹⁵ पा॒क॒त्रा (1), स्थ॒न दे॒वा (2), ह॒त्सु जा॒नीथ॒ म॒र्त्यम् (3),

उ॒पं द्र॒युं चा॒द्र॒युं च (4), व॒सवः (5)

¹⁶ आ श॒र्म प॒र्व॒ता॒ना॒म् उ॒त (1), अ॒पां वृ॒णीम॒हे (2),

द्या॒वा॒क्षाम॒ आ॒रे अ॒स्मद् र॒प॒स्कृ॒तम् (3)

¹⁷ ते नो॑ भ॒द्रेण॒ श॒र्म॒णा यु॒ष्माकं॑ ना॒वा व॑सवः (1),

अ॒ति बि॒श्वानि॑ दु॒रि॒ता पि॒प॒र्त॒न (2)

8.18.18:

O Āditya-s, who are perfect and vast (4),
grant a long life for (conscious) living (2,4),
to our children and their children (1).¹⁸

[Line 1: (alt.) our successors and their extensions;
mahasā: vastness, (5.59.6)]

8.18.19:

The inner yajna has come to you, O Āditya-s (1).

Be gracious to us (2).

May we ever remain close to you as one of common birth (3).¹⁹

[*sajātya*: one of common birth;

hīlah: has come (to you) (S) (root is *hīd*: movement (S), *gati*)

8.18.20:

We desire peace and well-being from Mitra, Varuṇa (3),

Ashvins and from the protector of Maruts (Indra) (2).

(We also desire) a vast armour (of protection) (1).²⁰

[*varūtham*: armour; see next verse]

8.18.21:

May Mitra, Aryaman, Varuṇa and other non-hurting gods (1),

and Maruts grant us a dwelling (3),

which has a triple armour that is well expressed (2).²¹

¹⁸ तुचे तनाय तत् सु नो (1), द्राघीय आयुर्जीवसे (2),

आदित्यासः सुमहसः (3), कृणोर्तन (4)

¹⁹ यज्ञो ह्रीळो वो अन्तर आदित्या अस्ति (1), मृळत (2),

युष्मे इद् वो अपि षसि सजात्यै (3)

²⁰ बृहद् वरूथं (1), मरुतां देवं त्रातारम् अधिना (2),

मित्रमीमहे वरुणं स्वस्त्यै (3)

²¹ अनेहो मित्रार्यमन् नृवद् वरुण (1), शंस्यम् त्रिवरूथं (2),

मरुतो यन्त नश्छर्दिः (3)

[*shamsyam*: that which is to be expressed, (8.60.11);

trivarūtham: triple armour, (5.4.8); the armour which gives protection in the three realms of mental, vital (*prāṇa*) and physical being.

chardiḥ: dwelling; in which the physical, vital and mental bodies can dwell.]

8.18.22:

O Āditya-s, we mortals are kin to death (1).

Increase our (healthy) life-span (2,4),
so that we may live (consciously) (3).²²

[Lines: 2,3,4: Increase our vital energies so that we could live a long healthy and conscious life.

pra: fully; *tireta*: increase us, (7.85.3), (7.84.3)]

19. Agni and Āditya-s

Riṣhi: Sobhariḥ Kāṇvaḥ

8.19.1: The god of the Sun-world (*sva*r)

8.19.2: Guide of the Soma yajna

8.19.3: The mightiest for sacrifice

8.19.4: Happy and radiant

8.19.5: Mortal gives with surrender to Agni

8.19.6: No calamity can reach him

8.19.7: May we be with your fires

8.19.8: Agni as our chariot and guest

8.19.9: He is the one to be proclaimed

8.19.10: His work done with seers is victorious

8.19.11: In him all are desirables

8.19.12: Word in which the mortal is above and god below

8.19.13: Agni brings his right judgement

8.19.14: The happy mortal serves Agni

²² ये चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि (1),

प्र सू न आर्युः (2), जीवसे (3), तिरेतन (4)

- 8.19.15: Agni's light overcomes the devourer
 8.19.16: Perfect knowers of the path
 8.19.17: The seers have placed Agni within themselves
 8.19.18: They have cast their desire into you
 8.19.19: Blissful is the giving of Agni and his utterances
 8.19.20: Destroy the firm positions of the demon
 8.19.21: Agni was placed within thinking man
 8.19.22: You sing delight to Agni
 8.19.23: Agni carves for himself a form
 8.19.24: The godhead placed in man speeds the offering
 8.19.25: If I were immortal and you Agni were mortal
 8.19.26: He who lauds me has understanding
 8.19.27: Our offerings reach the gods
 8.19.28: May I, a mortal be companioned by your favour
 8.19.29: I conquer by your will and gifts
 8.19.30: He progresses whom you call as your friend
 8.19.31: Beloved of the great dawns
 8.19.32: We, the sons of Sobhari
 8.19.33: Other fires are dependent on you

Āditya-s

- 8.19.34: O Āditya-s, you lead the mortal
 8.19.35: You have power over men of vision

Praise of gifts

- 8.19.36: The giver Paurakutsa
 8.19.37: The giver Shyāva

Metre: 1,3,5,7,9,11,13,15,17,19,21,23,25,28,30,32,36, Kakup
 (8/12/8); 2,4,6,8,10,12,14,16,18,20,22,24,26,29,31,33,35,
 Satobṛhatī; 27, Dvīpadā Virāṭ (10/10); 34 Uṣṇīk (8/8/12); 37,
 Pangkti (8,5), (10,4);

8.19.1:

Affirm that godhead of the Sun-world (1),
 the gods set the divine traveller to his race (2);
 They brought the offering to the world of the gods (3).¹
 [*svarṇaram*: godhead (*naram*) of the Sun-world (*svar*);
aratim: race,
ohire: brought]

8.19.2:

Pray to Agni rich in lustres (2),
 who is opulent in gifts, O illumined seer (1).
 He is the guide of this Soma yajna (3).
 O Sobhari, pray to the Ancient One (4,6),
 for (the success of) the pilgrimage-yajna (5).²
 [*adhvara*: pilgrimage-journey, rite of the path;
sukratum: strong in will, (8.19.17), (8.84.8);]

8.19.3:

We have chosen you the mightiest for sacrifice (1),
 the divine in the divine (2),
 the immortal as the Priest of call of this sacrifice (3).
 He is the strong in will (4).³

¹ तं गूर्धया स्वर्णरं (1), देवासो देवमरतिं दधन्विरे (2),
 देवत्रा हव्यम् ओहिरे (3)

² विभूतरातिं विप्र (1), चित्रशोचिषम् अग्निम् ईळिष्व (2),
 यन्तुरम् अस्य मेधस्य सोम्यस्य (3), सोभरे (4), प्र इम् अध्वराय (5), पूर्व्यम् (6)

³ यजिष्ठं त्वा बवृमहे (1), देवं दैवत्रा (2),
 होतारममर्त्यम् (3), अस्य यज्ञस्य सुकृतुम् (4)

8.19.4:

Agni (is) the Son of Energy (1),
 happy and radiant and most glorious in his light (2).
 May he win for us, by sacrifice, the bliss of waters (4),
 and the bliss in heaven of Mitra and Varuṇa (3,5).⁴

[*āyakṣhate*: win by sacrifice]

8.19.5:

To Agni who is perfect in the pilgrim-yajna (3,5),
 the mortal has given, with knowledge (2),
 with surrender (4),
 and with the fuel and the oblation (1).⁵

8.19.6:

His war-horses are in swift gallop (1),
 most luminous is his glory (2).
 Neither calamity wrought by the gods (3),
 nor evil wrought by men, can come to him from any part (4).⁶
 [Line 3: The so called early gods, gods of ignorance (*mūradevān*),
 (10.87.2) are opposed to the Vedic ideals of truth (*satyam*) and
 light; they cause calamities among the believers; see also *muraḥ*:
 (8.66.2)]

⁴ ऊ॒र्जो न॒पातं (1), सु॒भगं सु॒दीर्घि॒तम् अ॒ग्निं श्रेष्ठ॑शोचिषम् (2),
 स नो॑ मि॒त्रस्य॒ वरु॑णस्य॒ सो अ॒पामा सु॒प्तं य॑क्षते (4), दि॒वि (5)

⁵ यः स॒मिधा॒ य आहु॑ती (1), यो वेदै॑न द॒दाश॒ मर्तो॑ (2),
 अ॒ग्रये॑ (3), यो नम॑सा (4), स्व॒ध्वरः (5)

⁶ तस्ये॒त् अर्व॑न्तो रं॒हय॑न्त (1), अ॒शवः॒ तस्य॑ द्यु॒म्नित॑मं यशः (2),
 न तम॑हो॑ दे॒वकृ॑तं (3), कु॒तश्च॒ न म॒र्त्यकृ॑तं नशत् (4)

8.19.7:

Endowed with the auspicious Agni (1),
 may we be with your fires (2),
 O son of force, O lord of Energies (3).
 You have the hero-strength and your desire is towards us (4).⁷

8.19.8:

Agni must be known as our chariot (2),
 and as our friendly guest finding our expression for us (1).
 In you are all-accomplishing foundations of ease (3),
 you are the king of the Treasures (4).⁸

8.19.9:

That mortal is sure in the giving of his pilgrim-yajna (1),
 O happy Agni, he is the one to be proclaimed (2).
 May he be a conqueror by his thoughts (3).⁹

8.19.10:

One for whom you stand high exalted over his pilgrim-yajna (1),
 he is a master and hero and accomplishes (2).
 He conquers by the war-horses (3).
 His work done with the illumined seers (4),
 and the heroes is victorious (5).¹⁰

⁷ स्वग्र्यो वो (1), अग्निभिः स्याम (2),

सूनो सहस ऊर्जा पते (3), सुवीरस्त्वम् अस्मयुः (4)

⁸ प्रशंसमानो अतिथिर्न मित्रियो (1), अग्नी रथो न वेद्यः (2),

त्वे क्षेमांसो अपि सन्ति साधवः (3), त्वं राजा रयीणाम् (4)

⁹ सो अद्धा दाशु अध्वरोऽग्रे मर्तः (1), सुभग स प्रशंस्यः (2),

स धीभिरस्तु सनिता (3)

¹⁰ यस्य त्वमूध्वो अध्वराय तिष्ठसि (1), क्षयद्वीरः स साधते (2)

सो अवीद्भिः सनिता (3), स विपन्युभिः (4), स शूरैः सनिता कृतम् (5)

8.19.11:

(In Agni) are all desirable things (4).

The devotee occupies the field of his occupancy (6),

in whose house Agni maintains his body (1,3),

and his affirming laud and his delight and the offerings (2,5).¹¹

[*viśhaḥ*: field of his occupancy;

chanah: delight]

8.19.12:

O son of force, the illumined seer lauds you (1,2),

and is most swift in his givings (3).

Create for that seeker of knowledge, O Shining One (6),

the word in which the mortal is above (5,7),

and the godhead below (4).¹²

[*vividuṣhaḥ*: seeker of knowledge;

vaso: O Shining One, O Lord of the riches]

8.19.13:

He by his gifts of the oblations (1),

or by prostrations of surrender, or by his word (2,4),

illuminates the Fire, who brings his right judgment (3),

and the swift action of his light (5).¹³

[*vājih*: swift action;]

¹¹ यस्याग्निः वपुः गृहे (1), स्तोमं चनो (2), दधीत (3),

विश्ववार्यः (4), हव्या (5), वा वेविषद् विषः (6)

¹² विप्रस्य वा स्तुवतः (1), संहसो यहो (2), मक्षतमस्य रातिषु (3)

अवोदेवम् (4), उपरिमर्त्यं (5), कृधि वसो विविदुषो (6), वचः (7)

¹³ यो अग्निं हव्यदातिभिः (1), नमोभिः वा (2),

सुदक्षम् आविवांसति (3), गिरा (4), वाजिः अशोचिषम् (5)

8.19.14:

A mortal with his stimulation by the fuel (1,3),
serves the domains of Agni, the Boundless (2).
That happy mortal exceeding men (3,5),
by his thoughts and by his lights (4,6),
passes beyond all things as one who crosses over waters (7).¹⁴

[*nishitī*: stimulation; wetting or sharpening;

aditim: boundless, an epithet for Agni;

dhama: domain, (4.5.4), lustre, (6.2.9), planes, (2.3.2)

Line 2: 'serving the domains of Agni' means carrying out the deeds in these domains under Agni's guidance.]

8.19.15:

O Agni, bring that light (1),
which overcomes in the house (2),
the devourer or wrath of any being with evil thoughts (3).¹⁵

[*dūdhyah*: being with evil thoughts]

8.19.16:

The light by which Mitra and Varuna see (1),
by which Aryaman, Ashwins see (2),
that light may we worship, O Bhaga (3,6).
We are the perfect knowers of the path by your force (4).
We are guarded by Indra (5).¹⁶

[*chaṣṭe*: to see, (5.19.1)]

¹⁴ समिधा यो निशिती (1), दाशत् अदितिं धामभिः (2), अस्य मर्त्यः (3),
विश्वेत् स धीभिः (4), सुभगो जनाँ अतिं (5), युष्मैः (6), उद्ग ईव तारिषत् (7)

¹⁵ तदग्रे युष्ममा भर (1), यत् सासहत् सदने (2),

कं चित् अत्रिणाम् मन्युं जनस्य दूढ्यः (3)

¹⁶ येन चष्टे बरुणो मित्रो (1), अर्यमा येन नासत्या (2), भगः (3),

वयं तत् ते शर्वसा गातुवित्तमा (4), इन्द्रत्वोता (5), विधेमहि (6)

8.19.17:

O Agni, those who are perfect in their thought (1),
and illumined, have placed Agni within them (2),
O godhead, divine in vision and strong in will (4),
O illumined seer (3).¹⁷

8.19.18:

O happy Agni, they have made their altar (1),
and their offering and pressings of Soma in heaven (2).
They have conquered by their plenitudes a mighty wealth (3).
They have their desire cast into you (4).¹⁸

8.19.19:

O felicitous Agni, blissful is your giving (2);
happy to us are you fed with the offerings (1).
Happy is the pilgrim-sacrifice (3).
Blissful are the (revealing) utterances (4).¹⁹

8.19.20:

Create for us a happy mind (1),
by the piercing of the Coverers (2),
and by which you become victorious in the battles (3).
Destroy many firm positions of those who challenge us (4);
may we conquer them by your attacks (5).²⁰

¹⁷ ते घेदग्रे स्वाध्यो (1), ये त्वां विप्र निदधिरे (2),

नृचक्षसम् (3), विप्रांसो देव सुक्रतुम् (4)

¹⁸ त इद् वेदिं सुभग् (1), त आहुतिं ते सोतुं चक्रिरे दिवि (2),

त इद् वाजैभिः जिग्युर्महद् धनं (3), ये त्वे कामं न्येरिरे (4)

¹⁹ भद्रो नो अग्निराहुतो (1), भद्रा रातिः सुभग (2),

भद्रो अध्वरः (3), भद्रा उत प्रशस्तयः (4)

²⁰ भद्रं मनः कृणुष्व (1), वृत्रतूर्ये (2), येनां समत्सु सासहः (3),

अव स्थिरा तनुहि भूरि शर्यतां (4), वनेमां ते अभिष्टिभिः (5)

[*shardhatām*: those who challenge us;
ava tanuhi: bring down; destroy;]

8.19.21:

I pray (to Agni) with the word (1),
 which was placed in the thinking man (2).
 The gods sent him within (us) as the messenger and traveller (3).
 (He is) the carrier of offerings (5),
 most strong to perform the sacrifice (4).²¹
 [*manuḥ*: man, thinking human being;
manuḥ hitam: placed in the thinking man, (3.2.15)]

8.19.22:

To the ever-young Fire shining with his sharp tusks of flame (1),
 you sing delight (2).
 Agni forms a great strength with true words (3),
 Agni is fed with the offerings of light (4).²²
 [Line 2: O worshipper, sing delightful hymns to Agni.
pimshate: to give form]

8.19.23:

When he is fed with the offerings of light (1),
 Agni works his blade upwards and downwards (2),
 and (carves) for himself a form, like one full of might (3).²³
 [*uchchāva*: *ut cha ava*: up and down;
 See also (8.12.12) where a similar idea appears.
asura: one full of might;
niḥ-nijam: a shape, a form, (1.25.13), (1.113.14)]

²¹ ई॒ळे गिरा (1), मनु॒र्हितं (2), यं दे॒वा दू॒तम॒रतिं न्ये॒रिरे (3),
 यजि॒ष्ठं (4), ह॒व्यवा॒ह॒नम् (5)

²² ति॒ग्मज॑म्भाय॒ तरु॑णाय॒ राज॑ते (1), प्र॒यो गाय॑सि अ॒ग्रये॑ (2),
 यः पि॒शते॑ सू॒नृता॑भिः सु॒वीर्य॑म॒ग्निः (3), घृ॒तेभिः॑ आ॒हुतः॑ (4)

²³ यदी॑ घृ॒तेभिः॑ आ॒हुतो॑ (1), वा॒शीम् अ॒ग्निः भर॑त॒ उच्चा॑व च (2),
 असु॑र इव नि॒र्णिज॑म् (3)

8.19.24:

The godhead placed in man speeds the offerings (1,2),
in his fragrant mouth (3).

(He is) perfect in the pilgrim-sacrifice (5),
illuminates all desirable things (4).

(He is) the divine and immortal Priest of the call (6).²⁴

[Agni in man himself speeds the offerings to gods]

8.19.25 and 8.19.26:

O Fire, fed with the offerings, O son of force (4),

O friendly light (2),

if you were the mortal and I the immortal (1,3).

I would not give you over (5)

to the Assailant, or to sinfulness (6,8),

O benignant, O shining one (7,9).

He who lauds me would not be one without understanding (10),
or miserable, nor one plagued by guilt, O Agni (11).^{25,26}

[A similar idea is in (7.32.18);

amati: one without understanding; (4.11.6). Note this word, with
different accents, means, 'splendour' in (1.73.2);

Lines (1,3): See (8.24.1) for a similar idea]

8.19.27:

He is like a son well nourished in the house of his father (1).

May our offerings reach the gods (2).²⁷

²⁴ यो हव्यानि ऐरंयता (1), मनुर्हितो देव (2), आसा सुगन्धिना (3).

विवांसते वार्याणि (4), स्वध्वरो (5), होता देवो अमर्त्यः (6)

²⁵ यदग्रे मर्त्यस्त्वं स्यामहं (1), मित्रमहो (2), अमर्त्यः (3), सहसः सूनवाहुत (4)

²⁶ न त्वा रासीय (5), अभिशस्तये (6), वसो (7), न पापत्वार्य (8), सन्त्य (9),

न मे स्तोता अमतीवा (10), न दुर्हितः स्यादग्रे न पापया (11)

²⁷ पितुर्न पुत्रः सुभृतो दुरोण (1), आ देवाँ एतु प्र णौ हविः (2).

8.19.28:

O Fire, O shining one (4),
 by your closest guardings (2),
 may I, the mortal (1,6),
 be ever companioned by the favour of the god (3,5).²⁸

8.19.29:

O Agni, may I conquer by your will (1),
 by your gifts, by your revealing utterances (2),
 for they speak of you as the guiding Thought in me (3).
 O Agni, O treasure, have joy for giving to me (4).²⁹

8.19.30:

O Agni, by your guardings (1),
 in which is the strength of the heroes (2),
 and the bringing of the plenitudes (4),
 he goes forward on his way (3),
 with whom you have chosen friendship (5).³⁰
 [*pra tirate*: drives forward, progresses]

²⁸ तव अहमग्र (1), ऊतिभिः नेदिष्ठाभिः (2), सचेय जोषमा (3),
 वंसो (4), सदा देवस्य (5), मर्त्यैः (6)

²⁹ तव क्रत्वा सनेयं (1), तव रातिभिरग्रे तव प्रशस्तिभिः (2),
 त्वामिदाहुः प्रमतिं (3), वंसो मम अग्रे हर्षस्व दातवे (4)

³⁰ प्र सो अग्रे तवोतिभिः (1), सुवीराभिः (2), तिरते (3),
 वार्जभर्मभिः (4), यस्य त्वं सख्यमावरः (5)

8.19.31:

Your blue stream with its cry (1),
 is faithful to the law of its Truth (2);
 even as it is kindled, Agni takes what is cast in it (3).
 You are beloved of the great Dawns (4).
 You shine in the dwelling places of the night (5).³¹

[*sīshnava*: *sīshno* + *ā*

sīshno: That which is anointed with Soma, (Agni) (S).]

8.19.32:

We the sons of Sobhari have come to Agni (1),
 with his thousandfold mass of flame (2),
 strong in his approach for protection (3).
 Imperial, (Agni is) the Terror of the Destroyer (4).³²

[*trāsadasyavam*: (Agni) of Trasadasyu; terror of destroyer;]

8.19.33:

O Agni, other fires dwell dependent on you (1),
 as branches on a tree (2).
 I annex to me the illuminations of men and their lights (3),
 increasing your warrior forces (4).³³

[*niyuve*: I annex]

³¹ तव द्रप्सो नीलवान् वाश (1), ऋत्विज्य (2), इन्धानः सिष्णवा ददे (3),

त्वं महीनाम् उषसाम् असि प्रियः (4), क्षपो वस्तुषु राजसि (5)

³² तमागन्म सोमरयः (1), सहस्रमुष्कं (2), स्वभिष्टिमवसे (3),

सम्राजं त्रासदस्यवम् (4)

³³ यस्य ते अग्रे अन्ये अग्रयं उपक्षितौ (1), वया इव (2),

विपो न द्युम्ना नि युवे (3), जनानां तव क्षत्राणि वर्धयन् (4)

8.19.34:

Among all possessors of riches, O great givers (3),
O sons of Aditi, you betray not (1),
the mortal whom you lead to the other shore (2).³⁴

8.19.35:

O kings, you have the power over seeing-men (1);
you choose one or another to have mastery in the human ways (2).
May we be among them, O Varuna, O Mitra, O Aryaman (3).
You are charioteers, indeed, of the Truth (4).³⁵

8.19.36:

Paurukutsa Trasadasyu has given me five hundred brides (1).
He is a bounteous giver, the noble, a lord of beings (2).³⁶
[*paurukutsyaḥ*: son of the master of wide vision; name of person;
trasadasyu: terror of the Destroyers;
vadhūnām: brides; the unripe radiances that our aspiration has to
prepare for their union with the higher powers of the soul; same as
kanīnam in (5.3.2);]

8.19.37:

And so, for me at the ford of the river Suvāstvē (1,3),
which is wide-flowing and forward streaming (2),
(there) came Shyāva, the leader of the three seventies (4).
May he become an opulent master of the things
that are to be given (5).³⁷

³⁴ यमादित्यासो अद्रुहः (1), पारं नयथ मर्त्यम् (2),

मघोनां विश्वेषां सुदानवः (3)

³⁵ यूयं राजानः कं चित् चर्षणीसहः (1), क्षयन्तं मानुषाँ अनु (2),
वयं ते वो वरुण मित्रार्यमन् तस्याम (3), इत् ऋतस्य रथ्यः (4)

³⁶ अदात् मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युः वधूनाम् (1),
महिष्ठो अर्यः सत्पतिः (2)

³⁷ उत मे (1), प्रयियोः वयियोः (2), सुवास्त्वा अधि तुग्वनि (3),
तिसृणां सप्ततीनां श्यावः प्रणेता (4), भुवद् वसुः दियांनां पतिः (5)

[*tugvani*: at the ford, (occurs once)

shyāvaḥ: name of person; horse, (2.10.2);]

20. Maruts

Riṣhi: Sobhariḥ Kāṇvaḥ

- 8.20.1: You make the firm things to bow down
- 8.20.2: Come with your impulsions to us
- 8.20.3: Lavishly pour the all-pervading rain
- 8.20.4: They shake everything
- 8.20.5: Earth trembles at your movement
- 8.20.6: Heaven tries to move upwards
- 8.20.7: Their elegant form and self-law
- 8.20.8: The sound of Vāpa (musical instrument)
- 8.20.9: They are swift-moving and pour gifts
- 8.20.10: Come for your advent here
- 8.20.11: A revealing lustre blazes forth
- 8.20.12: The glory of conquest is yours
- 8.20.13: Their splendour has an eternal name
- 8.20.14: They are rushing streams
- 8.20.15: The mortal in your protection
- 8.20.16: He obtains luminous inspiration
- 8.20.17: They are the children of Rudra
- 8.20.18: Their heart is in an opulent state
- 8.20.19: Sobhari brings Maruts with a new hymn
- 8.20.20: Vindicated in all the fights
- 8.20.21: They are of one passion and are brothers
- 8.20.22: Become aware of us
- 8.20.23: Bring us healing powers
- 8.20.24: You make people to cross over their foes
- 8.20.25: Maruts of happy yajna
- 8.20.26: Fill our bodies with all healing powers

Metre: 1,3,5,3,7,9,11,13,15,17,19,21,23,25, Kakup;

2,4,6,8,10,12,16,18,20,22,24,26, Satobrṛhatī; 14, Satovirāt

[Recall that the sūkta (8.7) of 36 mantra-s is dedicated to Maruts.]

8.20.1:

(O Maruts) of one passion (2),
 in your long forward march come to us without harm to us (1),
 do not stay far away from us (3).
 You make the firmly standing things to bow down (4).¹
 [*prasthāvāna*: your long forward march;
samanyavaḥ: of one passion, (4.1.1);]

8.20.2:

O Maruts, O Ṛbhukṣhan, Rudra-s, of high illuminings (2),
 come to us in your strong-wheeled car (1,4),
 to us with your impulses (3).
 You are desired by many and are sought by Sobhari (5,7).
 Come to our yajna (6).²
 [*sudītibhiḥ*: high illuminings, (5.8.4);
rbhukṣhaṇaḥ: see (8.93.34); epithet for Maruts in (8.7.9), (8.7.12)]

8.20.3:

We know the fierce strength of these Rudra-s, the Maruts (1),
 engaged in work (2).
 They are the lavish pourers of the all-pervading rain (3).³
 [*shimīvān*: active, engaged in work;
viṣṇoreṣhasya is in (2.34.11) also;
eṣha: this (rain); Viṣṇu: all-pervading, (2.34.11)]

¹ आ गन्ता मा रिषण्यत् प्रस्थावानो (1), मापं स्थाता (2),
 समन्यवः (3), स्थिरा चित् नमयिष्णवः (4)

² वीक्षुपविभिः (1), मरुत ऋभुक्षण आ रुद्रासः सुदीतिभिः (2),
 इषा (3), नो अद्या गता (4), पुरुस्पृहो (5), यज्ञम् आ (6), सौभरीयवः (7)

³ विद्या हि रुद्रियाणां शुष्ममुग्रं मरुतां (1), शिमीवताम् (2),
 विष्णोः एषस्य मीळहुषाम् (3)

8.20.4:

(The Maruts) alight on the islands (1),
 inflicting pain on the firmly standing (trees) (2).
 They shake the two, heaven and earth (3).
 With their bright weapons, they make the deserts to move (4).
 The self-lustrous Maruts make everything else tremble (5).⁴

[*dhanvani*: deserts (5.83.10); bows, (8.20.12);

airat: drove, to move, (4.4.6);

Line 4: The translation is tentative. Maruts can shift deserts by altering the patterns of rainfall.

duchchhunā: forces of affliction, (6.12.6)

svabhānave: self-lustrous, (5.54.1)]

8.20.5:

At your coming (2),
 the unmoving hills and trees cry out (1,3).
 The earth trembles with your movement (4).⁵

[*yāmaḥ*: movement, (10.20.9)]

8.20.6:

O Maruts, (alarmed) at you forceful movement (1),
 the heaven seeks to move upwards more (2),
 towards the vast regions (3).
 You leaders display your powerful bodies with strong arms (4).⁶
 [*tvakṣhasā*: mighty, (1.100.15)]

⁴ वि द्वीपानि पापंतन् (1), तिष्ठद् दुच्छुना (2), उभे युजन्त रोदसी (3),

प्र धन्वानि ऐरत शुभ्रखादयो (4), यदेज्य स्वभानवः (5)

⁵ अच्युता चिद् वो (1), अज्मन् (2), आ नानदति पर्वतासो वनस्पतिः (3),

भूमिः यामेषु रेजते (4)

⁶ अमाय वो मरुतो यातवे (1), यौः जिहीत उत्तरा (2), बृहत् (3),

यत्रा नरो देदिशते तनूषु आ त्वक्षांसि बाह्वौजसः (4)

8.20.7:

The leaders by the self-law bear the glory (1,3).

They have great splendour, full of strength and shed the rain (2).

They have the elegant form (4).⁷

[Line 4: *ahrutapsavaḥ*: a form without cunning; elegant form, (1.52.4);

psavaḥ: form;

svadhām: self-law, law of their own nature.

Each god has his/her self-law;]

8.20.8:

The sounds of Vāṇa created by Sobhari-s (2),

become united with the rays (1),

in the covering sheath of the golden chariot (3).

Let the great Maruts of perfect birth (5,7),

born of the same mother-cow (*prshnī*) (4),

be gracious to us for our enjoyment and impulsions (6,8).⁸

[*ajyati*: united, (3.17.1);

bhuje: enjoyment, (1.30.20);

sparase: be gracious;

vāṇa: a musical instrument]

8.20.9:

O pourers of the (Soma) offering (2),

bring the offerings to the host of Maruts who are mighty (1,3).

(They are) swift-moving and pour the gifts (4).⁹

⁷ स्वधामनु श्रियं नरो (1), महिं त्वेषा अमवन्तो वृषप्सवः (2),

बहन्ते (3), अहुतप्सवः (4)

⁸ गोभिः (1), बाणो अज्यते सोभरीणां (2), रथे कोशे हिरण्यये (3),

गोबन्धवः (4), सुजातासं (5), इषे भुजे (6), महान्तो (7), नः स्पर्से नु (8)

⁹ प्रति वो (1), वृषः अञ्जयो (2), वृष्णे शर्धाय मारुताय भरध्वम् हुव्या (3),
वृषप्रयाणे (4)

8.20.10:

O Maruts, pouring rain, (you come) in your chariots (2),
 with strong horses, which have strong wheels (1,3).
 Come to us to accept our offerings for your advent (5).
 O leaders, you come with ease like swift-rushing birds (4).¹⁰
 [*vr̥thā*: with ease, (6.12.5); *shyenī*: swift-rushing, (1.140.9)]

8.20.11:

A revealing light of golden lustre, blazes forth (from them) (2).
 common to all of them (1).
 In their arms are the spears like the lightning (3).¹¹
 [*samānam*: equal;
añji: a revealing light, (1.36.3), (5.52.15), (4.58.9)]

8.20.12:

The mighty and forceful Maruts with their powerful arms (1),
 do not try to manifest their powers (merely to protect) their bodies (2).
 Weapons like bows are placed firmly in the chariot (3).
 The glory (of conquest) over (the hostile) army is yours (4).¹²
 [*yetire*: to manifest, (5.59.2); *āyudha*: see (8.6.3)]

¹⁰ वृषणश्चेन (1), मरुतो वृषप्सुना रथेन (2), वृष-नाभिना (3),
 आ श्येनासो न पक्षिणो वृथा नरो (4), हुव्या नो वीतर्ये गत (5)

¹¹ समानम् (1), अञ्जि एषां वि भ्राजन्ते रुक्मासो (2),
 अर्धि बाहुषु दवियुतति ऋष्टयः (3)

¹² त उग्रासो वृषण उग्रबाहवो (1), नर्किः तनूषु येतिरे (2),
 स्थिरा धन्वानि आयुधा रथेषु (3), वो अनीकेषु अधि श्रियः (4)

8.20.13:

Their splendour has an eternal name, the sole one (*ekam*) (1,3);
it spreads widely like waters (2).

(The aspirants) enjoy (or share) in their force and growth (4),
as if it is their paternal gift (5).¹³

[*bhuje*: for enjoyment, (1.127.8);

sahaḥ: force, (8.102.5)

vayaḥ: growth, expansion, (8.102.1)]

8.20.14:

Adore these Maruts (1),
chant the hymn of praise for them (2).

They are rushing streams (3),
(which act on us) like a master towards servants (4).

Thus their gifts are great (5).

Such are their gifts (6).¹⁴

[*dhunīnām*: (life's) rushing streams, (5.87.3);

charama: lowly, (7.59.3)]

8.20.15:

O Maruts, that mortal who is in your protection (2),
he is certainly your own (4).

In the earlier days, he was also full of happiness (as your own) (1,3).¹⁵

¹³ येषाम् (1), अणो न सप्रथो (2), नाम त्वेषं शश्वतामेकमिद् (3),
भुजे वयो (4), न पित्र्यं सहः (5)

¹⁴ तान् बन्दस्व मरुतः (1), तौ उप स्तुहि (2), तेषां हि धुनीनाम् (3),
अराणां न चरमः (4), तदैषां दाना महा (5), तदैषाम् (6)

¹⁵ सुभगः (1), स व ऊतिषु (2), आस पूर्वासु मरुतो व्युष्टिषु (3),
यो वा नूनम् उतासति (4)

8.20.16:

O master of sacrifice (2),
 when you come towards the mortal (1),
 to accept his offerings for your advent, O leaders (3),
 then O shakers, (he obtains from) you (5),
 the luminous inspiration, the gain of plenitude and bliss (4).¹⁶

[*dhūtayaḥ*: those who shake or pervade, (5.54.4);

sumnam: bliss, (8.19.4);

dyumnaiḥ: luminous inspiration or energies, (4.4.9)]

8.20.17:

May this laud be such that (4),
 the Maruts who are the children of Rudra (1),
 creators of the mighty one and ever-youthful (3),
 come from the heaven desiring us (2).¹⁷

[*vedhasaḥ*: creators, (8.43.1);

vashaḥ: desire, (1.91.6);]

8.20.18:

O Maruts, great givers (2),
 (the aspirant) puts forth his power towards you (1),
 when he moves at once towards you who are bounteous (3).
 O ever-youthful ones, with the heart in an opulent state (5),
 may you approach and increase us (4,6).¹⁸

[*vasya*: greater riches, (8.71.6); opulent state, (10.45.9);

smat: at once, (7.3.8);

¹⁶ यस्य वा यूयं प्रति (1), वाजिनो (2), नर आ हव्या वीतये गय (3),
 अभि ष युनैरुत वाजसातिभिः सुम्ना (4), वो धूतयो (5), नशत् (6)

¹⁷ यथा रुद्रस्य सूनवो (1), दिवो वशन्ति (2),

असुरस्य वेधसः युवानः (3), तथा इत् असत् (4)

¹⁸ ये चाहन्ति (1), मरुतः सुदानवः (2), स्मत् मीळुषः चरन्ति ये (3),
 अतश्चिदा न उप (4), वस्यसा हृदा युवान (5), आ बबृध्वम् (6)

arhan: putting forth the power, (2.3.1);
upa ā vavṛdhvam: approach and increase;]

8.20.19:

O Sobhari, bring the Maruts to us with a new hymn of words (2),
 just as a farmer with the plow (urges) the cows (3).
 They, the showerers, are youthful and purifying (1).¹⁹

[*yūna*: youthful;

neviṣṭhaya: new, (1.82.2);

abhigāya: attract, bring; *gāya*: to bring (Chhāndogya Upanishad)

charkṣhat: to drag with plough, (1.23.15)]

8.20.20:

With a hymn of words adore the Maruts (5).
 They are showerers, cause delight (3),
 and have the most excellent inspired knowledge (4).
 Like one called in all the fights (2),
 they invite (the opponent) by showing fists only (1).²⁰

8.20.21:

Maruts are of one passion (2),
 having oneness of natural kind and are brothers (3).
 (They) spread together in all directions (or quarters) (3),
 like rays or cows (1).²¹
 [*samanyavaḥ*: of one passion, (5.87.8);
sajātyam: oneness of natural kind, (2.1.5); our own people, (1.109.1);
sabandhavaḥ: brothers each unto the other, (5.59.5)]

¹⁹ यून ऊषु नविष्टया वृष्णः पावकाँ (1), अभि सौभरे गिरा गाय (2),
 गा इव चर्कृषत् (3)

²⁰ साहा ये सन्ति मुष्टिहेव हव्यो (1), विश्वासु पृत्सु होतृषु (2),
 वृष्णः चन्द्रान् न (3), सुश्रवस्तमान् (4), गिरा बन्दस्व मरुतो अहं (5)

²¹ गावश्चिद् (1), घा समन्यवः (2), सजात्यैन मरुतः सबन्धवः (3),
 रिहते ककुभौ मिथः (4)

8.20.22:

(O Maruts), dancing with the golden light in your bosoms (2),
the mortal (worshipping you) attains your friendship (3).

O Maruts, become aware of us (4).

Since you are inwardly permanent (6),
we have forever your alliance (5).²²

[*rukma-vakṣasaḥ*: with golden light in their bosoms, (2.34.2), (5.55.1);

nidhruvi: inwardly permanent, (7.3.1);

adhi gāta: become aware (of us), (10.78.8), (a verse to Maruts)]

8.20.23:

O Maruts, may you bring us (1,3),

the healing powers associated with you Maruts (2).

You are lavish givers, friends and move gracefully (4).²³

[*saptayaḥ*: steeds, (1.47.8), those which move gracefully, (1.85.1)]

8.20.24:

With your protections, you protected the ocean (1).

You made people cross over (the foes) (2).

(You) provided the well (for the thirsty Gotama) (3).

You create bliss and are without foes (6,8).

With your benignant power of protections (5,7),
bring happiness to us (4).²⁴

[*shivaḥ*: benignant power, (4.11.6); auspicious, (5.24.12);

krivim: well, (1.30.1);

²² म॒र्त॒न्धि॒द् वो॒ (1), नृ॒त॒वो रु॒क्म॒वक्ष॒स॒ (2), उ॒प॒ भ्रा॒तृ॒त्वम् आ॒र॒य॒ति॒ (3),
अ॒धि॒ नो॒ गा॒त म॒रु॒तः॒ (4), स॒दा हि॒ व॒ आ॒पि॒त्वम् अ॒स्ति॒ (5), नि॒ध्रु॒वि॒ (6)

²³ म॒रु॒तो॒ (1), मा॒रु॒तस्य॒ न॒ आ॒ भै॒ष॒ज॒स्य॒ (2),

ब॒ह॒ता॒ (3), सु॒दा॒न॒वः॒ यू॒यं स॒खा॒यः स॒प्त॒यः॒ (4),

²⁴ या॒भिः॒ सि॒न्धु॒म॒व॒ध॒ (1), या॒भि॒स्तू॒र्व॒ध॒ या॒भिः॒ (2), द॒श॒स्य॒था॒ क्रि॒वि॒म् (3),
म॒यो नो॒ भू॒त॒ (4), ऊ॒ति॒भिः॒ (5), म॒यो॒भु॒वः॒ (6), शि॒वा॒भिः॒ (8), अ॒स॒च॒-द्वि॒षः॒ (8)

tūrvatham: to cross over, (8.74.10);

Line 3: see, (8.22.12)]

8.20.25:

O Maruts of happy yajna (4),
may you bring the healing powers from the mountains (5),
from the Sindhu, and from the ocean (1,3),
for use against the dark forces (2).²⁵

[*parvateṣhu*: mountains, tiered existence;

su-barhiṣaḥ: of happy yajna, (1.74.5);

asiknyām: the dark powers, (4.17.15);

asiknīḥ: the dark ones (non-human powers) (10.3.1), (9.73.5).

S in this mantra regards this word as a name if a river. It is mentioned in (10.75.5), with the meaning 'that which is not pure'.]

8.20.26:

Fill our bodies with all the healing powers you have seen (1).

Speak on our behalf (regarding their power) (2).

O Maruts, pardon the evil-powers in him (and thus heal him) (3),
and restore again the original condition from its sickly state (4).²⁶

[Line 4 is a part of (8.1.12);

rapāmsi: powers of evil, (1.69.4);

āturasya: the sick person;

iṣhkartāram: arranger, (10.140.5);

vihrutam: weakened state]

²⁵ यत् सिन्धौ (1), यदसिन्ध्र्यां (2), यत् संमुद्रेषु (3),

मरुतः सुबर्हिषः (4), यत् पर्वतेषु भेषजम् (5)

²⁶ विश्वं पश्यन्तो विभृथा तनूषु आ (1), तेना नो अर्थि वोचत (2),

क्षमा रपौ मरुत आतुरस्य (3), न इष्कर्ता विहुतं पुनः (4)

Anuvāka 4: Sūkta-s (21-30)

[Sūkta 21 and 24 are to Indra, 22 to Ashvins, 23 to Agni, 25 to Ashvins and Vāyu, 26 to Mitra-Varuṇa and All-gods, 27-30 to the All-gods. There are 186 mantra-s in these 10 sūkta-s.]

21. Indra and gifts

Riṣhi: Sobhariḥ Kāṇvaḥ;

- 8.21.1: Bring us the plenitude
- 8.21.2: You, our friend and our protector
- 8.21.3: Lord of life-energy and Soma
- 8.21.4: Keen to be with you
- 8.21.5: We like to sit around you like birds
- 8.21.6: We speak with surrender to you
- 8.21.7: None like you
- 8.21.8: We seek friendship and enjoyment
- 8.21.9: He has given us riches
- 8.21.10: To rejoice in Indra
- 8.21.11: As your ally, we can face the terrible foe
- 8.21.12: Resist foes with evil thoughts
- 8.21.13: You are brotherless from birth
- 8.21.14: No friends among wealthy
- 8.21.15: We sit together with Indra
- 8.21.16: May we never grab riches
- 8.21.17: Sarasvati, rich in joy
- 8.21.18: The lavish giver, king Chitra

Metre: 1,3,5,7,9,11,13,15,17, Kakup;

2,4,6,8,10,12,14,16,18, Satobṛhati;

8.21.1:

O you incomparable (1),
 desirous of your protection (4),
 we invoke you for bringing us the marvellous plenitude (3,5),
 just as men call a stable person for help (2).¹

[*stūra*: stable, (10.156.3)]

8.21.2:

We approach you for protection in our actions (1).
 May he who is youthful, fierce and impetuous come to us (2).
 O Indra, we, your friends have chosen you (4),
 as our protector and conqueror (of riches) (3,5).²

[*vavṛmahe*: (we have) chosen, (8.19.3);
sānasim: conquering, (8.102.12);]

8.21.3:

O Lord of life-energy, Ray-cows and fertile lands (3),
 the Soma-delight (is ready) (2);
 come and drink the Soma, O lord of Soma (1,4).³
 [*urvarāsu*: fertile lands, (1.127.6); human beings who are interested
 in spiritual progress.]

¹ वयमु त्वाम् अपूर्व्य (1), स्थूरं न कश्चिद् (2),
 भरन्तो (3), अवस्यवः (4), वाजें चित्रं हवामहे (5)

² उप त्वा कर्मन् ऊतये (1), स नो युवोग्रः चक्राम यो धृषत् (2),
 त्वामित् हि अंवितारं (3), ववूमहे सखाय इन्द्र (4), सानसिम् (5)

³ आ याहि (1), इम इन्द्रवो (2), अश्वपते गोपत उर्वरापते (3),
 सोमं सोमपते पिब (4)

8.21.4:

O Indra, we destitute of kin (2),
labour to be with you, having kin in profusion (1,3).
With all (the riches) of your planes come to us (4),
for the drink of Soma, O showerer (5).⁴

[*yemima*: (we) labour, (4.2.14);]

8.21.5:

Like birds, we sit around you (1),
with the rapturous Soma mixed with (products of) Ray-cows (2).
which make us to grow in greatness (3).
We repeatedly laud you, facing you, O Indra (4).⁵

[*nonumah*: (we) laud;]

8.21.6:

We speak to you with prostrations of surrender (1).
Why are you contemplative so often (2)?
O master of steeds, may you, the giver, grant our desires (3).
You are the giver, are yours; our thoughts are on you (4).⁶

8.21.7:

O Indra, we are new to your protection (1),
O thunderer, we have not known anyone (2),
more wide-moving than you, even from ancient times (2).⁷

⁴ वयं हि त्वा बन्धुमन्तम् (1), अबन्धवो विप्रांस इन्द्र (2), येमिम (3),
या ते धामानि वृषभ तेभिः आ गंहि विश्वेभिः (4), सोमपीतये (5)

⁵ सीदन्तस्ते वयौ यथा (1), गोश्रीते मधौ मदिरे (2),
विवक्षणे (3), अभि त्वामिन्द्र नोनुमः (4)

⁶ अच्छा च त्वैना नमसा वदामसि (1), किं मुहुश्चिद् वि दीधयः (2),
सन्ति कामांसो हरिवो द्दिष्ट्वं (3), स्मो वयं सन्ति नो धियः (4)

⁷ नूत्रा इदिन्द्र ते वयमूती (1), अभूम नहि नू ते अद्रिवः (2),
विभ्रा पुरा परीणसः (3)

[*parīṇasaḥ*: wide-moving, (8.84.7); pervading on every side, (5.10.1)]

8.21.8:

O hero, we know your friendship and your enjoyments (1).

O thunderer, we seek both of them from you (2).

O treasure, intensify in us (3),

the all-sided plenitude and Ray-cows, O handsome one (4).⁸

[*samasmin*: all;]

8.21.9:

O friends, I laud Indra, for your protection (2).

From days of old, he has given us the excellent riches (1).⁹

[*vasyaḥ*: great riches, (8.71.6); opulent state, (10.45.9);

pra + ānināya: given;

ūtayaḥ: protection; increasings;

idamidam: this and this, repetition for emphasis]

8.21.10:

(His adorer) rejoices in (Indra) (2),

the lord of existence, who has power over men of vision (1).

To us, his adorers, Maghavan gives (4),

the Ray-cows and life-energies, in hundreds (3,5).¹⁰

⁸ विद्वां सखित्वमुत् शूर भोज्यम् (1), आ ते ता वज्रिन् ईमहे (2),
उतो संमस्मिन्ना शिशीहि नो वसो (3), वाजें सुशिप्र गोमति (4)

⁹ यो न इदमिदं पुरा प्र वस्य आनिनाय (1),
तमु वः स्तुषे सखाय इन्द्रमूतये (2)

¹⁰ हर्यश्चं सत्पतिं चर्षणीसहं (1), स हि ष्मा यो अमन्दत (2),
आ तु नः स वयति गव्यम् अश्व्यं (3), स्तोतृभ्यो मघवा (4), शतम् (5)

8.21.11:

Allied to you (1),
we can face defiantly the hate-breathing foe (2),
in a contest on behalf of men rich in light (3).¹¹

8.21.12:

(O Indra), one called by many (2),
may we conquer the contenders in the battle (1,3).
May we resist the foes with evil-thoughts (4).
With the aid of Maruts, may we kill Vṛtra (5),
and have growth (6).
O Indra, may you completely protect our thoughts (7).¹²
[*dūḍhyaḥ*: *duḥ-dhyaḥ*: one with evil thoughts, (8.19.15), (8.75.9)]

8.21.13:

O Indra, from your birth in ancient times (2),
you are brotherless and without any kinsman or a leader (1).
You desire the kindred only during battles (3).¹³
[Line 3: you participate in battles to help others;
you do not need any help;
abhrātrvyaḥ: without brothers;
without enemies (in Brāhmaṇa books);
anā: without leader, (S)]

¹¹ त्वया ह स्विद् युजा (1), वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि संस्थे (2),
जनस्य गोमतः (3)

¹² जयेम करे (1), पुरुहूत (2), कारिणो (3), अभि तिष्ठेम दूढ्यः (4),
नृभिर्वृत्रं हन्याम (5), शशुयाम (6), च अबैः इन्द्र प्र णो धियः (7)

¹³ अन्नातृव्यो अना त्वम् अनापिः (1), इन्द्र जनुषां सनादसि (2),
युधेत् आपित्वम् इच्छसे (3)

8.21.14:

O Indra, you don't discover friendship among the wealthy (1).

Those who imbibe liquor hurt you (2).

When you make a happy sound, you bring riches (3).

Then you are invoked as a father or protector (4).¹⁴

[Line 3: When you are pleased at the end of yajna, you make a jubilant sound, indicating that you will give riches to the yajamāna.

Lines 1,2: Indra does not choose his friends based on wealth; Habits like drinking are repulsive. Only those completely dedicated to the godly work are his friends.

pīyataḥ: hurt you, (10.68.6); offend you (S);

nadanum: a sound of approval; (S); (occurs once);

ūhe: to bear, (5.3.9)]

8.21.15:

Like fools, may we not show disrespect to you (1),

Indra who is our friend (2).

During the pressing of Soma, may we all sit together (3).¹⁵

[*mūrāsaḥ*: fools, the persons of ignorance]

8.21.16:

O giver of Ray-cows (2),

may we never be excluded from your riches (1,3).

May we never grab them (4).

O master, establish in us the firm riches (5);

bring them over (6).

Your (string of) gifts cannot be stopped (7).¹⁶

¹⁴ नकी रेवन्तं सखायं बिन्दसे (1), पीर्यन्ति ते सुराश्वः (2),

यदा कुणोषि नदनुं समूहसि (3), आदित् पितेव हूयसे (4)

¹⁵ मा तै अमा-जुरौ यथा मूरासं (1), इन्द्र सख्ये त्वावन्तः (2),

नि षदाम सचा सुते (3)

¹⁶ मा तै (1), गोदत्र (2), निरराम राधंस (3), इन्द्र मा तै गृहामहि (4),

दृळ्हा चिंदर्यः प्र मृश (5), अभि आभर (6), न तै दामान आदभै (7)

[*niḥ + arāma*: to be excluded, (7.56.21);
dāmānam: see (8.23.2);]

8.21.17:

For the giver (or sacrificer) (4),
 Indra is the giver of plenitude (1);
 or Sarasvatī, rich in joy, is the giver of felicities (2),
 or you the wonderful (is the giver) (3).¹⁷

[The sacrificer says that for him, Indra or Sarasvati or the
 Wonderful and Ineffable are all givers of riches or felicities.
subhagā: rich in joy; here Sarasvati is not a river, but the goddess of
 inspiration;]

8.21.18:

With his gifts of thousands and ten thousands (6),
 the king Chitra, spreads his riches (1,4),
 more than any other king on the bank of Sarasvatī (2).
 (He spreads) like Parjanya his rains (3,5).¹⁸

22. Ashvins

Riṣhi: Sobhariḥ Kāṇvaḥ;

8.22.1: Ashvins go to Sūrya

8.22.2: Praise the car with right thinking, O Sobhari

8.22.3: They have a multiplicity of forms

8.22.4: The natures of the two wheels

8.22.5: The three pillared golden car

8.22.6: You prepare the gross body by effort

8.22.7: Bring the riches along the path of truth

8.22.8: Soma in abundance

¹⁷ इन्द्रो वा घेत् इयत् मघं (1), सरस्वती वा सुभगा ददिर्बसुं (2),
 त्वं वा चित्र (3), दाशुषे (4)

¹⁸ चित्र इद् राजा (1), राजका इदन्यके यके सरस्वतीमनुं (2),
 पर्जन्य इव (3), ततनद्धि (4), बृष्ट्या (5), सहस्रमयुता ददत् (6)

8.22.9: Car with strengthening impulses

8.22.10: Healing powers to the sick

8.22.11: Ashvins have the unseizable ray

8.22.12: You are dear to all

8.22.13: We call them with prostrations of surrender

8.22.14: They, Rudra-s, do not give us upto foes

8.22.15: Lords of enjoyment with fierce path

8.22.16: Be easy of access to us

8.22.17: You give us many enjoyments

8.22.18: Fulfillers of action

Metre: 1,3,5,7, Bṛhatī; 2,4,6,10,14,16,18, Satobṛhatī

(12/8/12/8); 8, Anuṣṭup; 9,11,13,15,17, Kakup (8/12/8);

12, Madhyejyotiḥ (12/8/12/12);

8.22.1:

I invoke for our protection the perfect chariot (1).

Ashvins have ascended this chariot for the wedding of Sūryā (3).

They are swift to our call, their path is fierce (2).¹

[*rudravartanī*: those whose course of movement is fierce, (1.3.3)

damsiṣṭhau: perfect workers, (10.143.3)

Line 3: appears in (5.73.5)]

8.22.2:

O Sobhari, (praise) the car with right thinking (4).

It has nourished its earlier (owners) (1).

It is swift to call, desired by many, and protects all (2).

It is foremost in battle and adored by all (3).

It is free of hurt and is hated by foes (5).²

¹ ओ त्यमह आ रथमद्या दंसिष्ठमूतये (1),

यमश्विना सुहवा रुद्रवर्तनी (2), आ सूर्यायै तस्थयुः (3)

² पूर्व-अपुषं (1), सुहवं पुरुस्पृहं भुज्युं (2), वाजेषु पूर्व्यम्
सचनावन्तं (3), सुमतिभिः सोभरे (4), विद्वैषसम् अनेहसम् (5)

[*bhujyuh*: one who protects all (S), name of a king who was saved by Ashvins as related in (1.116.20) and several mantra-s]

8.22.3:

With the obeisance of surrender, the gods Ashvins (2),
are attracted to come in our front for our protection (3).
(They can have) a multiplicity of forms and are famous (*tyā*) (1).
They go to the house of the giver (4).³

[*purubhūtāmā*: in the multiplicity of their forms, (5.73.2), an epithet to Ashvins;]

8.22.4:

One wheel of the car can move in every direction (1).
The other wheel is impelled to follow your movement (2).
O lords of bliss, with your right thinkings (4),
hasten to our front like a cow towards its calf (3,5).⁴

[Lines 1,2: idea in (5.73.3); *irmā*: movement, (5.73.3)]

8.22.5:

O Ashvins, your well-known car graces heaven and earth (1,3).
It has three pillars and caparisoned with gold (2),
O Nāsātya-s, may you come in it (to us) (4).⁵

³ इह त्या पुरुभूतमा (1), देवा नमोभिरश्विनां (2),

अर्वाचीना स्वर्बसे करामहे (3), गन्तारा दाशुषौ गृहम् (4)

⁴ युवो रथस्य परि चक्रमीयत (1), ईर्म अन्यद् वाम् इषण्यति (2),

अस्माँ अच्छां (3), सुमतिर्वा शुभस्पती (4), आ धेनुरिब धावतु (5)

⁵ रथो यो वां (1), त्रिवन्धुरो हिरण्याभीशुः अश्विना (2),

परि द्यावापृथिवी भूषति श्रुतः (3), तेन नासत्या गतम् (4)

8.22.6:

You gave to Manu the ancient powers of Heaven (1).
 You prepare the gross body by strenuous effort (2).
 O Ashvins, lords of enjoyment, we laud you (4),
 with right thinking now (3).⁶

[Line 2: (alt.) You made the corn to grow by tilling;
yava: corn, gross body; *yavam vṛkeṇa* is in (1.117.21)]

8.22.7:

May you bring us the riches of plenitude (1).
 along the paths of truth (2).
 O showerers, you approached Tṛkṣhi, son of Trasadasyu (3),
 with your hero-mights and pleased him (4).⁷
 [*jinvathaḥ*: to please]

8.22.8:

O leaders who rain abundantly the substance (2),
 this Soma has been pressed out for you by the stones (1).
 May you come to the Soma-drinking (3),
 in the house of sacrificer and drink it (4).⁸

8.22.9:

You rain the riches abundantly (2).
 May you ascend the golden car with its *kosha* (1).
 Yoke the car with strengthening impulsion (3).⁹

⁶ द॒श॒स्यन्ता॒ मन॑वे पू॒र्व्यं दि॒वि (1), य॒वं वृ॑क॑ेण क॒र्षथः (2),
 ता वा॑म॒द्य सु॑म॒तिभिः (3), शु॒भस्प॑ती अ॒श्विना॒ प्र स्तु॑वीमहि (4)

⁷ उ॒प नो॒ वाजि॑नीव॒सू या॑तम् (1), ऋ॒तस्य॑ प॒थिभिः (2),
 येभि॑स्तृ॒क्षिं वृ॑ष॒णा त्रा॑सदस्य॒वं (3), म॒हे क्ष॑त्राय॒ जिन्व॑थः (4)

⁸ अ॒यं वा॑म॒द्रिभिः॒ सुतः॑ सोमो॑ (1), नरा॑ वृष॒ण्वसू॑ (2),
 आ या॑तं सोम॑पीतये (3), पि॒बतं॑ दा॒शुषो॑ गृ॒हे (4)

⁹ आ हि रु॒ह॒तम॑श्विना॒ रथे॑ को॒शे हि॑र॒ण्यये॑ (1),
 वृष॑ण्वसू (2), यु॒आथां॑ पी॒ब॒रीरि॑षः (3)

[*koṣha*: covering sheath (of heaven), (8.72.8)]

8.22.10:

With your powers you protected Paktha, Adhrigu and Babhru (1),
who make you joyful (2).

May you come to us swiftly with these powers (3).

Apply the healing powers to the sick (4).¹⁰

8.22.11:

We, having the light, and paths irresistible (1,4),
invoke Ashvins at dawn with hymns (3).

They have the unseizable Ray (2).¹¹

[*vipanyavaḥ*: those who have the light, (3.10.9)

adhrigāvaḥ: those whose paths cannot be opposed, (1.64.3);

adhrigūḥ: one with unseizable Ray, (8.60.17)]

8.22.12:

O showerers, may you come with helpful powers to my call (1).

With your many energies you are dear to all (2).

O bounteous leaders, with many forms and impulsions (3),
come to us with these (powers) (5),

By them you raised the waters in the well (4).¹²

[*krivim*: well; store of energy lying at the bottom of our subtle
body. (1.116.9) states that Ashvins eased the thirst of Rishi Gotama
by these energies lying at the depth. The raising of the waters in the
well is mentioned earlier in (8.20.24).

vishvapṣuḥ: with many energies, (10.77.4), (6.35.3)]

¹⁰ याभिः पक्थमबन्धो याभिः अध्रिगुं याभिः बभ्रुं (1), विजोषसम् (2),
ताभिर्नो मक्षू तूर्यमश्विना गतं (3), भिषज्यतं यत् आतुरम् (4)

¹¹ यदध्रिगावो (1), अध्रिगू इदा (2),
चिदह्नो अश्विना हवामहे वयं गीर्भिः (3), विपन्यवः (4)

¹² ताभिरा यातं वृषणोप मे हवं (1), विश्वप्सु विश्ववार्यम् (2),
इषा मंहिष्ठा पुरुभूतमा नरा (3), याभिः क्रिबिं वावृधुः (4), ताभिरा गतम् (5)

8.22.13:

We call the Ashvins with adoration at day-break (1).

I seek them with prostration of surrender (2).¹³

8.22.14:

The two are the lords of enjoyment, whose paths are fierce (2,4).

(We call) both at dawn and night and also in battle or journeying (1,3).

May these Rudra-s with the plenitude of riches (6),

not give us up to the mortal foes (5,7).¹⁴

[*mā ati khyatam*: not give us up;

rudravartanī: see (8.22.1);

yāman: in battle, (6.15.5), in the journeying, (10.46.10)]

8.22.15:

O gracious Ashvins, be easy of access with your car (2),

to us at dawn, to us who are eager for you (1).

I, Sobharī invoke you as my father did (3).¹⁵

[*sakṣhaṇī*: who help devotees to overcome foes, (1.111.3); gracious

sugmyam: easy of access, (1.48.13)]

8.22.16:

O Ashvins, you are swift as thought, and are showerers (1),

you release the delight (2).

With many protections come quickly (to us) (3,5).

For the sake of our protection, stay close to us (4).

You give us many enjoyments (6).¹⁶

¹³ तौ इदा चिदहानां तावश्चिना वन्दमान उप ब्रुवे (1), ता ऊ नमोभिः ईमहे (2)

¹⁴ ताविद् दोषा ता उषसि (1), शुभस्पती (2), ता यामन् (3), रुद्रवर्तनी (4),
मा नो मर्ताय रिष्वै (5), वाजिनीवसू परो रुद्रौ (6), अति ख्यतम् (7)

¹⁵ आ सुगम्याय (1), सुगम्यं प्राता रथेनाश्चिना वा सक्षणी (2),
हुवे पितेव सोभरी (3)

¹⁶ मनोजवसा वृषणा (1), मदच्युता (2), मक्षुंगमाभिः ऊतिभिः (3),
आरात्ताचिद् भूतमस्मे अवसे (4), पूर्वीभिः (5), पुरुभोजसा (6)

[*puru bhojasam*: (givers of) many enjoyments, (7.9.2)]

8.22.17:

O Ashvins, fulfillers of action (5),
O leaders, come to our house for drinking the Soma (1,3),
along with life-energy (steed), Ray-cows and gold (2,4,6).¹⁷
[*dasra*: fulfillers of action, (1.3.3), Ashvins]

8.22.18:

May we retain within all the beautiful things (6),
given to us on your arrival (4),
done perfectly with great skills (1),
and with perfect hero-power, blissful (2).
(They are) desired by all, and inviolate from the demons (3).
You have the plenitude of riches (5).¹⁸
[*āyāne*: on your arrival;
su-prāvargam: done perfectly with great skills, (8.4.6);
ādhīmahi: retain within;]

23. Agni

Riṣhi: Vishvamanāḥ Vaiyashvaḥ;

- 8.23.1: He is like a string of speeding cars
- 8.23.2: Laud Agni with the word
- 8.23.3: Possessor of the word of illumination
- 8.23.4: He stands in ageless light
- 8.23.5: His divine lustre
- 8.23.6: He is the messenger
- 8.23.7: He is the priest of call for seeing men
- 8.23.8: Possessors of truth can speed Agni
- 8.23.9: Seekers of the truth cling to him

¹⁷ आ नो (1), अश्वावत् (2), अश्विना वर्तिः यासिष्टं मधुपातमा नरा (3),
गोमद् (4), दस्रा (5), हिरण्यवत् (6)

¹⁸ सुप्रावर्गं (1), सुवीर्यं सुष्ठु (2), वार्यम् अनाधृष्टं रक्षस्विनां (3),
अस्मिन्ना वाम् आयानै (4), वाजिनीवसू (5), विश्वा वामानि धीमहि (6)

- 8.23.10: Our sacrifices to go him
 8.23.11: Ageless fire
 8.23.12: Son of our begetting
 8.23.13: Wards off all demon powers
 8.23.14: Hear my new laud
 8.23.15: Magic cannot be of help
 8.23.16: Rishi Vyashva
 8.23.17: Ushana of inspired wisdom
 8.23.18: Gods of one mind
 8.23.19: The immortal is the envoy of mortals
 8.23.20: He is the one to be prayed
 8.23.21: Agni founds much increase in him
 8.23.22: Knower of all things born
 8.23.23: Offer sacrifice to Agni with thinkings
 8.23.24: Agni, vast in his wideness
 8.23.25: Guest of man and the son of trees
 8.23.26: Seated on the sacred grass
 8.23.27: Conquer desirable things
 8.23.28: You are of deep calm
 8.23.29: Open us to luminous impulsions
 8.23.30: Have purified judgement

Metre: Uṣṇik

8.23.1,2:

Pray to Agni as he fronts you (1).

Worship with sacrifice the knower of all things born (2).

With his driving smoke and his unseizable light (3),

he is like the string of speeding chariots (4,8),

to a competitor in the race (7).

O all-seeing universal mind, laud Agni with the word (5,6).^{1,2}

¹ ईळिष्वा हि प्रतीव्यं (1), यजस्व जातवेदसम् (2),

चरिष्णुधूमम् अगृभीतशोचिषम् (3)

² दामानं (4), विश्विचर्षणे अग्निं विश्वमनो (5),

गिरा उत स्तुषे (6), विष्पर्धसो (7), रथानाम् (8)

[*dāmānam*: string, (4.54.2)

viṣhpardhasaḥ: *vi-spardhasaḥ*: competitor in the race;]

8.23.3:

He is the possessor of the word of illumination (2).

Agni finds the Treasure (5),

by the approach to knowledge (4),

of those on whom he presses (1),

and seizes on their impulsions and their satisfactions (3).³

8.23.4:

Up stands his ageless light (1,3),

as he flames out with his burning tusks (2,4),

in his beautiful splendour, in the glory of his troops (5).⁴

8.23.5:

Even so, stand up as they laud you (1,3),

O doer of the pilgrim-rite (2).

Shine out with your wide light (6,8),

with your vast all- regarding divine lustre (4,5,7).⁵

[*shushukvaniḥ*: shining;

kṛpa: lustre;

abhikhyā: all-regarding;

bhāsā: wide light, (6.1.11)]

³ येषाम् आबाध (1), ऋग्मियं (2), इषः पृक्षश्च निग्रभे (3),

उपविदा वह्निः (4), विन्दते वसु (5)

⁴ उदस्य शोचिरंस्थाद् (1), दीदियुषो (2), वि अजरम् (3),

तपुर्जम्भस्य (4), सुद्युतो गणश्रियः (5)

⁵ उदु तिष्ठ (1), स्वध्वर (2), स्तवानो (3), देव्या कृपा (4),

अभिख्या (5), भासा (6), बृहता (7), शुशुक्निः (8)

8.23.6:

O Agni, go with perfect utterances of the Word (1),
 offering uninterruptedly the oblations (2).
 You have become the messenger (3),
 and the carrier of the offerings (4).⁶

8.23.7:

I call for you the ancient Fire (1),
 the Priest of the call of the men of foresight (2).
 Him with this word I declare (3),
 for you I laud him (4).⁷
 [you: a fellow aspirant]

8.23.8:

In the man possessing the truth (6),
 they speed Agni with the wonderful will (4,2),
 like a friend firmly established (5).
 (They do this) with the sacrifices and with the light (1,3).⁸

8.23.9:

To Agni the possessor of the Truth (1),
 the accomplisher of the sacrifice (3),
 the seekers of the Truth have come with the word (2,4),
 and cling to him in the seat of the adoration (5).⁹

⁶ अग्ने॑ या॒हि सु॒श॒स्तिभिः॑ (1), ह॒व्या जु॒ह्वान॑ आनु॒षक् (2),
 यथा॑ दू॒तो ब॒भूथ॑ (3), ह॒व्य॒वा॒ह॒नः (4)

⁷ अ॒ग्निं वः॑ पू॒र्व्यं हु॒वे (1), हो॒तारं॑ च॒र्षणी॒नाम् (2),
 तम॑या वा॒चा गृ॒णे (3), तमु॑ वः स्तु॒षे (4)

⁸ य॒ज्ञेभिः॑ (1), अ॒द्भुत॑क्र॒तुं (2), यं कृ॒पा (3), सू॒दय॑न्त॒ इत् (4),
 मि॒त्रं न जने॑ सु॒धित॑म् (5), ऋ॒ताव॑नि (6)

⁹ ऋ॒तावा॑नम् (1), ऋ॒ताय॑वो (2), य॒ज्ञस्य॑ सा॒धनं॑ (3),
 गि॒रा उ॒पो (4), ए॒नं जु॒जुषुः॑ न॒र्मस॑स्प॒दे (5)

[*jujuṣhuḥ*: cling; *upa*: come, approached]

8.23.10:

United in their effort, let our sacrifices go (2),
towards him, most fiery-wise of the Angirasa-s (1).
He is the summoner on behalf of men, and most glorious (3).¹⁰

8.23.11:

O ageless Fire (1),
those lights of yours kindling the Vast (2),
are like virile and mighty horses (3).¹¹

8.23.12:

So do thou, O Lord of Energies (1),
give us the wealth, hero-might (2).
Protect us in our battles (3,5),
in the Son of our begetting (4).¹²
[Line 4: Our successors (of ideas, teachings)
and their extensions]

8.23.13:

Indeed, the lord of the peoples (1),
keen and glad in the house of man (2),
wards off all demon-powers (3).¹³

¹⁰ अ॒च्छा नो अ॒ङ्गिर॑स्तमं (1), य॒ज्ञासौ॑ यन्तु स॒ंयतः॑ (2),
हो॒ता यो अ॒स्ति वि॒क्ष्वा य॒शस्त॑मः (3)

¹¹ अ॒ग्ने तव॑ त्वे अ॒ंज॒र (1), इ॒न्धा॒नासो॑ वृ॒हद् भाः॑ (2),
अ॒था इ॒व वृ॒षणः॑ तवि॒षीय॑वः (3)

¹² स त्वं न ऊ॒र्जा प॑ते (1), र॒यिं रा॑स्व सु॒वीर्य॑म् (2),
प्रा॒व (3), नस्तो॒के तन॑ये (4), स॒मत्स्वा॑ (5)

¹³ यद् वा उ॑ वि॒श॒पतिः॑ (1), शि॒तः सु॒प्रीतो॑ मनु॒षो वि॒शि (2),
वि॒श्वेद॒ग्निः प्र॒ति रक्षा॑सि सेधति (3)

8.23.14:

O Agni, on hearing my new laud (1),
consume utterly the demon magicians, with thy burning flame (3),
O hero, O lord of the peoples (2).¹⁴

[*māyinaḥ*: (demon) magicians;]

8.23.15:

Not even by magic (1),
can the mortal foe master the man (2),
who offers worship to Agni with his gifts of the oblation (3).¹⁵

8.23.16:

Desirous of the shower of gifts (2),
the Rishi Vyashva gratified you, discoverer of riches (1,3).
We kindle you high for getting the great felicities (4).¹⁶

[*ukṣhanyuḥ*: seeker of the shower of riches]

8.23.17:

Ushanā of the inspired wisdom (1),
set you within for men as the summoner (2),
the doer of sacrifice, the knower of all things born (3,4).¹⁷

[*manave*: for men;

hotāram: the priest who calls the other gods to come
to the yajna; priest of invocation;]

¹⁴ श्रुच्यग्रे नवस्य मे स्तोमस्य (1), वीर विशपते (2),

नि मायिनः तपुषा रक्षसो दह (3)

¹⁵ न तस्य मायया चना (1), रिपुः ईशीत मर्त्यः (2),

यो अग्रये ददाश हव्यदातिभिः (3)

¹⁶ व्यश्वः त्वा वसुविदम् (1), उक्षण्युः (2), अग्रीणात् ऋषिः (3),

महो राये तमु त्वा समिधीमहि (4)

¹⁷ उशना काव्यः (1), त्वा नि होतारम् असादयत् (2),

आयजिं त्वा मनवे (3), जातवेदसम् (4)

8.23.18:

All the gods with one mind (1),
made you the messenger (2).
O godhead, by inspired knowledge you became (3),
supreme and a lord of sacrifice (4).¹⁸

8.23.19:

Him immortal, let the mortal hero make his envoy (1),
the purifying Fire with his black path (2),
vast in his wideness (3).¹⁹

8.23.20:

Him let us call putting forth the ladle (1),
the luminous, the brilliant in light (2).
(He is) the one to be prayed by men (3,5),
the ancient and unaging Fire (4).²⁰

8.23.21:

For the mortal who performs sacrifice (2),
to him by his gifts of the offering (1),
he finds much increase (in him) (3),
and a glory of his hero-strengths (4).²¹

¹⁸ विश्वे हि त्वां सजोषसो देवासौ (1), दूतमकृत (2),

श्रुष्टी दैव (3), प्रथमो यज्ञियो भुवः (4)

¹⁹ इमं घां वीरो अमृतं दूतं कृण्वीत मर्त्यः (1),

पावकं कृष्णवर्तनिं (2), विहायसम् (3)

²⁰ तं हुवेम यत्सुचः (1), सुभासं शुक्रशोचिषम् (2),

विशाम् (3), अग्निमजरं प्रत्नम् (4), ईड्यम् (5)

²¹ यो अस्मै हुव्यदातिभिः (1), आहुतिं मर्तोः अविधत् (2),

भूरि पोषं स धत्ते (3), वीरवद् यशः (4)

8.23.22:

To Agni, the ancient, the first and supreme (1,3),
the knower of all things born in the sacrifices (2),
comes the ladle, full of the oblation with the obeisance (4).²²

8.23.23:

May we offer sacrifice to Agni (1),
as did Vyashva with these greatest and richest thinkings (3),
to (Agni), the brilliant in light (4).²³

[*ābhīḥ*: with these]

8.23.24:

O Ṛṣhi, son of Vyashva (4),
now sing the word of illumination as did Sthūrayūpa (1,3),
to Agni, the dweller in the house, vast in his wideness (2).²⁴

8.23.25:

The guest of men, the son of the Trees (1,2),
the illumined seers praise the ancient Fire, for his protection (3).²⁵

²² प्रथमं जातवैदसम् (1), अग्निं यज्ञेषु (2), पूर्व्यम् (3),
प्रति सुगैति नमसा हविष्मती (4)

²³ आभिः विधेमाग्रये (1), ज्येष्ठाभिः व्यश्नवत् (2),
महिष्ठाभिः मतिभिः (3), शुक्रशौचिषे (4)

²⁴ नूनमर्च (1), बिहायसे (2), स्तोमैभिः स्थूरयूपवत् (3),
ऋषे वैयश्च (4), दम्यायाग्रये (5)

²⁵ अतिथिं मानुषाणां (1), सूनुं वनस्पतीनाम् (2),
विप्रा अग्निमवसे प्रत्नमीळते (3)

8.23.26:

Turned towards all the great beings (1),
 turned towards our human offerings (2),
 you take your seat on the sacred grass (3,5),
 by our obeisance of surrender (4).²⁶

[*śhataḥ: sataḥ:* beings; *adhi:* turned to;]

8.23.27:

Conquer for us many desirable things (1),
 take possession of the wealth that brings us our many longings (2),
 and hero-energy and the offspring and the glory (3).²⁷

8.23.28:

O Agni, you are desired by all and are of deep calm (1).
 To many persons impel the gifts all the time (2,4),
 O treasure, O most youthful (3).²⁸

[*sushāṃṇe: susāmani:* of deep calm, (8.60.18);
shashvate: many, (4.7.6), eternal, (1.72.1)]

8.23.29:

You are he who overcomes (our foes) (1).
 You open to us the luminous impulsions (2).
 Open to us the conquest of the great Riches, O Agni (3).²⁹

²⁶ म॒हो वि॒श्वो अ॒भि ष॒तो (1), अ॒भि ह॒व्यानि॒ मानु॑षा (2),
 अ॒ग्रे नि ष॑त्सि (3), नम॒सा (4), अ॒धि ब॒र्हिषि॑ (5)

²⁷ ब॒न्वा नो॒ बा॒र्या॑ पु॒रु (1), ब॒न्वा रा॒यः पु॒रु॒स्पृहः॑ (2),
 सु॒वीर्य॑स्य प्र॒जाव॑तो यश॒स्वतः॑ (3)

²⁸ त्वं व॑रो सु॒षा॒म्णे अ॒ग्रे (1), जना॑य चोदय सदा (2),
 ब॒सो रा॒तिं य॑विष्ट (3), श॒श्वते॑ (4)

²⁹ त्वं हि सु॒प्र॒तूर॑सि (1), त्वं नो॒ गोम॑तीः इ॒षः (2),
 म॒हो रा॒यः सा॒तिम॑ग्रे अ॒पा वृ॑धि (3)

8.23.30:

O Agni, you are the glorious one (1);
 bring to us Varuṇa and Mitra (2).
 (They are) the all-rulers who possess the Truth (3),
 and have the purified judgment (4).³⁰

24. Indra

Riṣhi: Vishvamanāḥ Vaiyashvaḥ;

- 8.24.1: Let us pray with this mantra**
- 8.24.2: Inspired knowledge**
- 8.24.3: Riches full of varied listenings**
- 8.24.4: Bring riches to the needy**
- 8.24.5: Your help cannot be limited**
- 8.24.6: I run to you with chants**
- 8.24.7: Universal mind**
- 8.24.8: Your new achievements**
- 8.24.9: Your gifts are inviolate**
- 8.24.10: Destroy the strong places of hostiles**
- 8.24.11: May we remain within your protection**
- 8.24.12: You have joy in the word**
- 8.24.13: He impels all towards great achievements**
- 8.24.14: He unites us with discernment**
- 8.24.15: None mightier than you**
- 8.24.16: He increases in us**
- 8.24.17: Master of steeds**
- 8.24.18: He is increased in sacrifice**
- 8.24.19: He is within all, doing works**
- 8.24.20: He stays in light**
- 8.24.21: His discernment**
- 8.24.22: He is unassailable**
- 8.24.23: He does all that have to be done**
- 8.24.24: Departure of evil-forces**

³⁰ अग्ने त्वं यज्ञा असि (1), आ मित्रावरुणा वह (2),
 ऋतावांना सम्राजा (3), पूतर्दक्षसा (4)

8.24.25: Help for Kutsa**8.24.26: I seek from you a new birth****8.24.27: Free from the burn of evil-forces****8.24.28: Uṣha brings riches****8.24.29: Discernment of Narya****8.24.30: Where is the sacrificer****Metre: 1-29, Uṣhṇik; 30, Anuṣṭup;****8.24.1:**

O friends, let us pray with the mantra to Indra, Vajrin (1).

On your behalf, I laud perfectly (2),

Indra, most full of the strength of gods (3),

and the violent overthrower of hostiles (4).¹[*vajrin*: wielder of Vajra; thunderer; see (8.1.5),*nṛtamāya*: meaning as in (3.19.3)]**8.24.2:**

You have the inspired knowledge by your strength (1).

You are called Vṛtra-killer because you smote Vṛtra (2).

O hero, you surpass the opulent in distributing your riches (3).²

[Line 1: (alt.) you are well-known for your might]

8.24.3:

On being praised, bring us (1),

the riches full of richly varied listenings (2).

O one with shining horses (4),

you are the donor of riches in the place of need (3,5).³¹ सखाय॒ आ शिषाम॒हि ब्रह्मेन्द्राय॒ वज्रिणे॑ (1),

स्तुष॒ ऊ॒ षु॒ वो॒ (2), नृ॒त॒माय॑ (3), धृ॒ष्ण॒वे॑ (4)

² श॒र्व॒सा॒ ह्यसि॑ श्रु॒तो॒ (1), वृ॒त्र॒ह॒त्ये॒न वृ॒त्र॒हा॒ (2),

म॒घैर्म॒घो॒नो॒ अति॑ शूर॒ दाश॑सि॒ (3)

³ स॒ नः॒ स्त॒वान् आ॒ भर॑ (1), र॒यिं चि॒त्रश्र॑व॒स्तमम्॑ (2),

नि॒रे॒के चि॒द् यो॒ (3), ह॒रि॒वो॒ (4), व॒सु॒र्द॒दिः॑ (5)

[*nirekam*: a place in need, (1.51.14, 7.90.3)]

8.24.4:

O Indra, for your dear devotees in need of riches (1,3),
you make them accessible, O Indra (2).

O forceful one, O one lauded by us (5),
bring us (the riches) in a daring manner (4,6).⁴

[*ā darṣhi*: make them accessible, reveal, (1.110.9);]

8.24.5:

Those who would hurt us cannot limit (2),
(the help of) your left or right hand (1).

O Lord of horses the obstructions (3,4),
cannot (hinder you) in your recovery of Ray-cows (5).⁵

[*dakṣhiṇam*: power of clarity; right (hand);

savya: power of beauty and harmony; left (hand);

paribādhaḥ: obstructions, (5.2.10);

ā muraḥ: those who would hurt us, (8.39.2);

Note: *amūraḥ*: free from ignorance, (4.6.2)]

8.24.6:

O thunderer, I run to you with the chants (1,3),
like the cows towards the stall (2).

May you fulfil the desires in the mind of your adorer (4).⁶

⁴ आ निरेकमुत प्रियम् (1), इन्द्र दर्षि (2), जनानाम् (3),
धृषता (4), धृष्णो स्तबमान (5), आ भर (6)

⁵ न ते सव्यं न दक्षिणं हस्तं (1), वरन्त आमुरः (2),
न परिबाधो (3), हरिवो (4), गर्विष्टिषु (5)

⁶ आ त्वा (1), गोभिरिव ब्रजं (2), गीर्भिः ऋणोमि अद्रिवः (3),
आ स्मा कामं जरितुरा मनः पृण (4)

8.24.7:

O utter killer of Vṛtra, O fierce one (2),
 O universal mind, lead us with all the thoughts (1,3).
 O treasure, come to us in front (4).⁷

[Lines 1,3: lead us in a unified way;
praneta: to lead]

8.24.8:

O Killer of Vṛtra, O hero, may we know of (1),
 your new achievements (2,5).
 They are desirable, O master of riches (3),
 and one called by many (4).⁸

[*vidyāma*: to know, (1.4.3), (5.39.2)]

8.24.9:

O graceful Indra, your might is irresistible (1).
 O one called by many (3),
 your gifts to the giver (sacrificer) are inviolate (2,4).⁹
 [*nṛto*: O graceful one; *amṛktam*: inviolate, (3.6.4)]

8.24.10:

O most mighty, O great one, shower on us (1),
 your great achievements (2).
 O Maghavan, destroy the strong places (of the hostiles) (3).¹⁰

⁷ विश्वानि विश्वमनसो धिया नौ (1), वृत्रहन्तम उग्रं (2),
 प्रणेतः (3), अधि षू वंसो गहि (4)

⁸ वयं तै अस्य वृत्रहन् विद्यामं शूर (1), नव्यसः (2),
 वसौः स्पर्हस्य (3), पुरुहूत (4), राधसः (5)

⁹ इन्द्र यथा ह्यस्ति ते अपरीतं नृतो शवः (1),
 अमृक्ता रातिः (2), पुरुहूत (3), दाशुषे (4)

¹⁰ आ वृषस्व महामह महे नृतम (1), राधसे (2),
 हृह्वश्चिद् ह्य मघवन् मघत्तये (3)

[*ḍṛḷha*: strong places, (1.72.8), strong things, (1.127.4);
maghattaye: in the hope of your plenitudes, (5.79.5);
nṛtama: most mighty; *mahe*: great (achievements);]

8.24.11:

O thunderer, gone are our longings (2),
 to those other than you, O Maghavan (1,3).
 Make us forceful to remain within your protections (4).¹¹

[*āshasaḥ*: aspirations, longings, (5.32.11);
shagdhi: to make us forceful, (2.2.12)]

8.24.12:

O dear one who has the joy in the word (3),
 I find no one else other than you, O gracious one (1),
 for getting achievement, riches might with light (2).¹²

[*anga*: dear one, (1.1.6);
dyumnāya shavase: the might with illuminations;]

8.24.13:

May you pour the Soma-delight to Indra (1).
 May he drink the sweet Soma (2).
 He impels (all) towards great achievements (3).¹³

¹¹ नू अ॒न्यत्रा॑ चि॒त् (1), अ॒द्रि॒वः त्व॒न्नो जग्मुः॑ आ॒शसः॑ (2),
 म॒घ॒वन् (3), श॒ग्धि॒ तव॒ तन्न॑ ऊ॒तिभिः॑ (4)

¹² न॒हि अ॒ङ्ग नृ॒तो त्वद॒न्यं वि॒न्दामि॑ (1),
 रा॒ध॒से रा॒ये यु॒ष्माय॑ श॒व॒से च॑ (2), गि॒र्व॒णः (3)

¹³ आ इ॒न्दुमि॒न्द्राय॑ सि॒ञ्चत॑ (1), पि॒बा॒ति सो॒म्यं मधु॑ (2),
 प्र रा॒ध॒सा चोद॑याते म॒हित्व॒ना (3)

8.24.14:

I praise the lord of steeds (1,3),

who unites us with the discernment (2).

May he soon hear the chant of Ashvya (4).¹⁴

[*prñchantam*: to join, (1.79.3); *dakṣham*: discernment, (8.42.3);

Ashvya: son of Vyashva;]

8.24.15:

O dear (Indra), no one has ever been born (1),

mightier than you (2).

There is none with riches like you (3).

None (like you), none who has gladness (like you) (4).¹⁵

[*evathā*: thus; like you; occurs once;

bhandate: one who has gladness, (3.3.4)]

8.24.16:

O priest of the pilgrim-yajna (2),

pour the most rapturous and sweet Soma-food (1,3).

The hero is thus praised with lauds (4).

who ever increases in us (5).¹⁶

[*sadāvṛdhah*: one who ever increases in us, (5.36.3)]

¹⁴ उपो हरीणां पतिं (1), दक्षं पृञ्चन्तम् (2), अब्रवम् (3),

नूनं श्रुधि स्तुवतो अश्व्यस्य (4)

¹⁵ नहि अङ्ग पुरा च न जज्ञे (1), वीरतरः त्वत् (2),

नकी राया (3), नैवथा न भन्दना (4)

¹⁶ एदु मध्वो मदित्तरं सिञ्च वा (1), अध्वर्यो (2), अन्धसः (3),

एवा हि वीरः स्तवते (4), सदावृधः (5),

8.24.17:

O Indra, master of steeds (1),
 no one can excel your ancient hymn (2),
 either in might or in (creating) gladness (3).¹⁷
 [udānamsha: ut + ānamsha: to surpass (S)]

8.24.18:

Desirous of inspired knowledge (2),
 we invoke the lord of plenitude (1).
 He is to be increased in sacrifices (4),
 performed by conscious persons (3).¹⁸
 [apṛāyubhiḥ: persons who are completely conscious (S); persons
 completely dedicated to the task on hand (occurs once)]

8.24.19:

O friends, let us praise the god Indra with affirmative lauds (1).
 He, the sole one, is within all the men doing works (2).¹⁹
 [Line 2: (alt.) overcomes all hostile hosts (S); His rendering is based
 on the meaning of *abhi* as 'against'. His meaning of *kṛṣhṭīḥ* does not
 lend support.
kṛṣhṭīḥ: doers of action, (1.36.9), (8.103.3)
abhi: within, (7.15.2, 8.72.3)]

¹⁷ इन्द्रं स्थातः हरीणां (1), न किंष्टे पूर्व्य-स्तुतिम्
 उदानंश (2), शर्वसा न भन्दना (3)

¹⁸ तं वो वाजानां पतिम् अहूमहि (1), श्रवस्यवः (2),
 अप्रायुभिः यज्ञेभिः (3), वावृधेन्यम् (4)

¹⁹ एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् (1),
 कृष्टीर्यो विश्वा अभि अस्तु एक इत् (2)

8.24.20:

To the luminous (Indra), the achiever of works (2),
 who stays in light and not one to disrespect the Rays (1),
 these honeyed words are addressed (3,5);
 they are sweeter than clarified butter (3).²⁰

[*ghṛta*: offering of light, clarified butter, (8.43.10)

dasma: achiever of action, (1.4.6);

ago-rudha: opposed to one who disrespects the Ray-cows or
 knowledge; see *rudhyase* in (8.43.9)]

8.24.21:

His hero-powers are unbounded (1).

His achievements cannot be encompassed (2).

His discernment is turned towards all like light (3).²¹

[*abhi*: towards, turned towards, (2.9.4)]

8.24.22:

Praise Indra as done by Vyashva (1).

He is the controller, the mighty one and unassailable (2).

The noble one gives to the yajamāna (or giver) (4),
 a dwelling with plenitude (3).²²

[*mamhamānam*: that with plenitude; spacious]

²⁰ अगौ-रुधाय गविषे (1), युक्षाय दस्म्यं (2), वचः (3),

घृतात् स्वादीयो (4), मधुनश्च बोचत (5)

²¹ यस्यामितानि वीर्या (1), न राधः पर्येतवे (2),

ज्योतिर्न विश्वम् अभ्यस्ति दक्षिणा (3)

²² स्तुहीन्द्रं व्यश्वत् (1), अनूर्मिं वाजिनं यमम् (2),

अर्यो गयं महमानं (3), वि दाशुषे (4)

8.24.23:

O son of Vyashva, extol Indra (1),
 the tenth principle in addition to the nine (2).
 (He is) the knower of all and (3),
 he does all that have to be done in all movements (4).²³

[The nine are the three lower principles of *anna*, *prāṇa*, *manas*,
 each projected into the other two, *anna-anna*, *anna-prāṇa* etc.

suvidvāmsam: the knower of all, (occurs once)

charaṇīnam: movements, (3.5.5)

chakṛtyam: that have to be done, (8.103.3)]

8.24.24:

O Vajra-holder (2),
 you know the (forced) departure of all evil-forces (1,3),
 just as the Sun (knows) everyday (4),
 the movements (of beings) in all directions (5).²⁴

[*parivrjān*: forced departure, (occurs once);

vṛjanam: struggle, (6.11.6);

shundyuh: Sun; one who supports bliss (*shunam*)]

8.24.25:

For the sake of (the devotee) Kutsa (4),
 you killed the two types (of evil beings) (3,5).
 O perfect worker, bring similarly the protection (1),
 needed to the doer of works (2),
 and impel (the protection) (towards the doer) (6).²⁵

²³ ए॒वा नू॒नमु॒प॑ स्तुहि॒ ब॑ैर्यश्च॒ (1), द॒श॒मं न॑व॒म् (2),
 सु॒र्वि॒द्वांसं॑ (3), च॒र्कृ॒त्यं च॒रणी॑नाम् (4)

²⁴ वे॒त्था हि॑ नि॒र्ऋ॒तीनां॑ (1), व॒ज्र॒हस्त॑ (2), परि॒वृ॒ज॒म् (3),
 अ॒ह॒रहः॑ शु॒न्ध्युः॑ (4), परि॒प॒दा॒मि॒व (5)

²⁵ तदिन्द्र॑ अ॒व आ भ॑र॒ येना॑ दंसिष्ट॒ (1), कृ॒त्व॒ने (2),
 द्वि॒ता (3), कु॒त्सा॑य॒ (4), शि॒श्र॒थो (5), नि चो॑दय॒ (6)

[*damsiṣṭha*: perfect workers, (10.143.3)]

8.24.26:

O perfect worker, I seek from you (1),
a new (birth) in me so that I may conquer the hostiles (2).
You are the overcomer of all our adversaries (3).²⁶

[Line 2 and 3: idea is in (3.31.19);

sakṣhaṇiḥ: overcomer, (1.111.3);

abhimātiḥ: foes, (3.24.1);

sanyase: so that I may conquer, (3.31.19)]

8.24.27:

You release (men) from the burning of evil forces (1).
You (allow) the flow of the seven rivers (2).
O one with many powers, hurl the weapon at the Destroyer (3).²⁷
[*ṛkṣhāt*: the burning;]

8.24.28:

Varu brought the riches to Sushāman (1,3),
who desires to conquer (2).
In a similar way, O blissful Uṣhas, full of plenitude (5),
bring the riches to descendents of Vyashva (4).²⁸
[*subhage*: blissful one, (10.70.6);
sanibhyaḥ: desiring to conquer]

²⁶ तमु त्वा नूनमीमहे (1), नव्यं दंसिष्ठ सन्यसे (2),

स त्वं नो बिधा अभिमांतीः सक्षणिः (3)

²⁷ य ऋक्षादंहसो मुचद् (1), यो वा आर्यात् सप्त सिन्धुषु (2),

वधः दासस्य तुविनुम्ण नीनमः (3)

²⁸ यथा वरो सुषाम्णे (1), सनिभ्य (2), आवहो रयिम् (3),

व्यंशेभ्यः (4), सुभगे वाजिनीवति (5)

8.24.29:

May the power of discernment of the son of Nārya reach us (1),
the Vyashva-s, who offer the Soma-delight (2).

May the riches in hundreds and thousands (4),
and which are firm (reach us) (3).²⁹

[*sthūram*: stable, (6.19.10)]

8.24.30:

If one were to ask where is the sacrificer (1),
(the answer is) he dwells in the place (2),
where the demon Vala with the Ray-cows stays (battling him) (3).³⁰

[*valasya gomataḥ*: occurs in (1.11.5) suggesting the meaning for line (3). The demons also have the Rays of mental knowledge, Ray-cows. For S, the verse is addressed to Uṣha, and Vala is same as Varu, the prince.

apashritaḥ: to dwell, (5.61.19)]

25. Mitra-Varuṇa and Other Gods

Riṣhi: Vishvamanā Vaiyashvaḥ

8.25.1: Possessors of the truth

8.25.2: Varuṇa with perfect will

8.25.3: Their mother Aditi

8.25.4: They proclaim the vast truth

8.25.5: Sons of discernment

8.25.6: Grant us the impulsions

8.25.7: Obeisance of surrender

8.25.8: Upholders of the law of workings

8.25.9: Know the perfect path with inner eyes

8.25.10: Aditi and others protect us

²⁹ आ नार्यस्य दक्षिणा (1), व्यंश्वाँ एतु सोमिनः (2),

स्थूरं च (3), राधः शतवत् स हस्रवत् (4)

³⁰ यत् त्वा पृच्छात् ईजानः कुह्या कुह्याकृते (1),

एषो अपश्रितो (2), बलो गौमतीमबं तिष्ठति (3)

- 8.25.11: Maruts protect our ship
 8.25.12: The great giver Viṣṇu
 8.25.13: The supreme wealth
 8.25.14: Gods together protect our riches
 8.25.15: Destroy our assaulters
 8.25.16: Mitra sees many things in their wideness
 8.25.17: Ancient law of workings of all-rulers
 8.25.18: Measured the limits of earth
 8.25.19: The Light of Sūrya
 8.25.20: Chant of Mitra-Varuṇa
 8.25.21: I speak to the Sun
 8.25.22: Yoked silver chariot
 8.25.23: Appropriate for the work of gods
 8.25.24: Two swift and great steeds

Metre: 1-22, 24, Uṣṇīk; 23, Uṣṇīggarbhā;

8.25.1:

You two are the divine protectors of the universe (1),
 and the masters of sacrifices among gods (2).
 You are the possessors of truth (3).
 Among the sacrificers you have purified judgement (4).¹
 [pūta-dakṣhasā: those with purified judgement, (8.23.30);
 The verse is addressed to Mitra-Varuṇa]

8.25.2:

Varuṇa is the one with perfect-will (2).
 You with Mitra, spread out like charioteers (1).
 You are ancient, of perfect birth, sons of Aditi (3),
 and uphold the law of workings (4).²

¹ ता वां विश्वस्य गोपा देवा (1), देवेषु यज्ञियां (2),
 ऋतावाना (3), यजसे पूतदक्षसा (4)

² मित्रा तना न रथ्या (1), वरुणो यश्च सुक्रतुः (2),
 सनात् सुजाता तनया (3), धृतव्रता (4)

8.25.3:

Aditi, full of truth, the vast, the mother of all gods (1.5),
gave birth to them (*tā*) (Mitra and Varuṇa) (4).

(The two) are the knowers of all (2),
full of hero-strength and mightiness (3).³

[*asuraḥ*: mighty one, (10.11.6);

asuryam: full of hero strength;

pramahasā: of mightiness, (5.28.4);

māta: mother;]

8.25.4:

Mitra and Varuṇa are great, all-rulers, gods and mighty (1).

They are the possessors of truth (2).

They proclaim the vast truth (3).⁴

[*mahāntā*: great, (1.21.5);

samrājā: all-rulers, (8.23.30)]

8.25.5:

(They are) the children of the great might (1),

the sons of the discernment, having perfect will-power (2).

They are spontaneous givers (3).

They dwell in the abode of impulsions (4).⁵

³ ता मा॒ता (1), वि॒श्ववे॑दसा (2), असु॒र्याय॑ प्र॒मह॑सा (3),

म॒ही (3), जं॒ज्ञान॑ (4), अ॒दि॒तिः ऋ॒ताव॑री (5)

⁴ म॒हान्ता॑ मि॒त्रावरु॑णा स॒म्राजा॑ दे॒वौ असु॑रा (1),

ऋ॒तावा॑नौ (2), ऋ॒तमा॑ घो॒षतो॑ बृ॒हत् (3)

⁵ नपा॑ता शर्व॒सो म॒हः (1), सु॒नू दक्ष॑स्य सु॒क्रतू॑ (2),

सु॒प्रदा॑नू (3), इ॒षो वा॑स्तु अ॒धि क्षि॑तः (4)

8.25.6:

May they grant us the gifts (1),
and the impulsions of earth and heaven (2).
May the energies of the knowers of heaven serve them (3).⁶
[*nabhasvatīḥ*: knowers of heaven;
vr̥ṣṭayaḥ: rains, showers of energies]

8.25.7:

They are the possessors of truth, all-rulers (3),
placed in their front with the obeisance of surrender (4).
They look upon (the gods of) the great heaven (1),
just as a bull looks on its herd (2).⁷

8.25.8:

They are the possessors of truth, of perfect will (1,3);
they sit within us to establish their all-rulership (2).
They are upholders of the law of working (4).
They manifest the hero-force because of their might within (5).⁸
[*kṣhatra*: hero-forces, (6.8.6); *kṣhatrīya*: warriors, (7.64.2);
vrata: law of workings;]

8.25.9:

They know the perfect path to traverse (2),
with their inner eyes, free of defects, even before the seeing (1,3).
They know what is longstanding with their unwinking vision (4).⁹

⁶ सं या दानूनि येमरुः (1), दिव्याः पार्थिवीः इषः (2),
नमस्वतीः आ वाँ चरन्तु वृष्टयः (3)

⁷ अधि या बृहतो दिवो (1), अभि यूथेव (2), पश्यतः (3),
ऋतावाना सम्राजा नमसे हिता (4)

⁸ ऋतावाना (1), नि वेदतुः साम्राज्याय (2), सुक्रतू (3),
धृत्व्रता (4), क्षत्रिया क्षत्रमाशतुः (5)

⁹ अक्ष्णश्चिद् (1), गातुवित्तरा (2), अनुल्बणेन चक्षसा (3),
नि चित् मिषन्ता निचिरा नि चिक्वतुः (4)

[*akṣhṇaḥ*: even before seeing;
chikyuḥ: to know, (10.114.2);
an-ulbaṇam: free from defects, (10.53.6);
nimiṣhantā: unwinking; see (1.52.1), (8.97.12);
nichirāsaḥ: long-lasting, (3.9.4)]

8.25.10:

May the goddess Aditi protect us (1),
 may Ashwins do so (2).
 May Maruts with their superb might protect us (3).¹⁰
 [*vṛddha-shavaśaḥ*: superb might, (5.87.6)]

8.25.11:

(O Maruts), great givers and inviolable (2),
 protect our ship both during days and nights (1).
 May we keep close to the protections (3).¹¹

8.25.12:

(We praise) the great giver Viṣṇu, the inviolable (1,3).
 May we meet with no hurt (2).
 O one who rushes by himself like a river (5),
 hear our call for advance knowledge (4,6).¹²
 [*pūrvachittaye*: advance knowledge, (1.84.12), (8.3.9), (8.6.9)
aṛiṣhyantaḥ: those who meet with no hurt, (2.8.6);]

¹⁰ उ॒त नो॑ दे॒वी अ॒दि॒तिः उ॒रु॒ष्य॒तां (1), ना॒स॒त्या (2),
 उ॒रु॒ष्य॒न्तु म॒रु॒तो वृ॒द्ध॒श॒व॒सः (3)

¹¹ ते नो॑ ना॒वमु॑रुष्य॒त दि॒वा न॒क्तं (1), सु॒दान॒वः
 अ॒रि॒ष्य॒न्तो (2), नि पा॒युभिः स॒चेम॑हि (3)

¹² अ॒ग्र॒ते वि॒ष्णवे॑ (1), व॒यम् अ॒रि॒ष्य॒न्तः (2), सु॒दान॒वे (3),
 श्रु॒धि (4), स्व॒याव॑न् सि॒न्धो (5), पू॒र्वचि॑त्तये (6)

8.25.13:

We seek that wealth which is desirable (1),

is supreme and protects all (2).

This (wealth) is protected by Mitra, Varuṇa and Aryama (3).¹³

8.25.14:

May Maruts, Ashvins, Parjanya (1),

Indra and the bounteous Viṣṇu (2),

acting together (protect the wealth) (3).¹⁴

[*sindhuḥ apām*: he who makes the water to flow; deity Parjanya]

8.25.15:

O gods who desire to conquer (the hostiles) (1),

destroy those who assault us and their supporters (2,4),

like a swift and sharp current (3).¹⁵

[*kṣhodaḥ*: fast running, river (1.65.3);

abhimātim: hostiles, those who assault, (10.69.5)

vanuṣṣaḥ: desiring to conquer, (3.27.11)

bhūrṇayaḥ: 1.55.7; effectuating; to support, (9.15.3)]

8.25.16:

This sole one (Mitra), the lord of peoples (1,3),

sees many things in their wideness (2).

We move according to his law of workings (4).¹⁶

¹³ तद् वार्यं वृणीमहे (1), वरिष्ठं गोपयत्यम् (2),

मित्रो यत् पान्ति वरुणो यदर्यमा (3)

¹⁴ उत नः सिन्धुः अपां तत् मरुतः तदश्विना (1),

इन्द्रो विष्णुः मीढ्वांसः (2), सजोषसः (3)

¹⁵ ते हि ष्मा वनुषो नरो (1), अभिमातिं कयंस्य चित् (2),

तिग्मं न क्षोदः (3), प्रतिघ्नन्ति भूर्णयः (4)

¹⁶ अयमेक इत्था (1), पुरुरु चष्टे (2), वि विदपतिः (3),

तस्य व्रतानि अनु वः चरामसि (4)

8.25.17:

In our home (2),
 we follow the ancient law of workings of the all-rulers (1,3),
 Mitra and Varuṇa, who hear the truth from afar (4).¹⁷
 [*saschima*: follow; *vrata*: law of working;
dīrghashrut: one who hears the truth
 from afar, (7.16.8, 8.102.11);]

8.25.18:

Mitra has measured the limits of earth and heaven (2),
 by means of his rays (1).
 He has filled the two with his greatness (3).¹⁸
 [*rodasī*: the two, the earth and heaven viewed as mothers]

8.25.19:

Sūrya has manifested his light into the region of heaven (1).
 He is bright (3),
 like Agni, kindled and fed with oblations (2,4).¹⁹
 [*ut-ayamsta*: lifts up, to manifest, (1.56.1)
 jyoti: it always indicates the Light of Sun]

¹⁷ अनु पूर्वाणि (1), ओक्वा (2), साम्राज्यस्य सश्चिम (3),

मित्रस्य व्रता वरुणस्य दीर्घश्रुत् (4)

¹⁸ परि यो रश्मिनां (1), दिवो अन्तान् ममे पृथिव्याः (2),

उभे आ पप्रौ रोदसी महित्वा (3)

¹⁹ उदु ध्य शरणे दिवो ज्योतिः अयंस्त सूर्यः (1),

अग्निर्न (2), शुक्रः (3), समिधान आहुतः (4)

8.25.20:

Chant the words in the wide hall to Mitra and Varuṇa (1),
the lords of the plenitude rich in light (O worshipper) (2).
(They are) the lords of Soma-delight (3),
whose gifts of bliss that offer protection (4).²⁰

[*avishaḥ*: to protect, (3.13.6); *pitva*: Soma-food, (5.77.3);
dirgha: long, wide;
dāvane: gifts of delight, (8.7.27), (5.39.2);
dirgha-prasadmani: wide hall (8.10.1)]

8.25.21:

I speak to that Sun and the two (Heaven and Earth) (1,3),
both during night and day (2).
Make us move upwards always (5),
to the presence of the gods of enjoyment (4).²¹

[*sūrya*: Sun, *upabruve*: speak to (8.44.2);
bhojeshu: gods of enjoyment, Bhaga, Mitra and Varuṇa;]

8.25.22:

We have a yoked silver chariot (2,4),
(given by) the son of Sushāman (5),
the straight forward one, from the lineage of Ukṣhan (1),
wrathful against hostiles (3).²²

[*harayāṇe*: wrathful (*hara*) against hostiles; (occurs one);
rjram: the straight forward, (10.20.9)
rajatam: made of silver (S), (occurs once)]

²⁰ ब॒र्चो दी॒र्घप्र॑सन्न॒नि (1), ई॒शे वा॒जस्य॑ गोम॑तः (2),
ई॒शे हि पि॒त्वो (3), अ॒विष॑स्य दा॒वने (4)

²¹ तत् सूर्यं॑ रोद॑सी उ॒भे (1), दो॒षा वस्तोः॑ (2), उप॑ ब्रु॒वे (3),
भो॒जेषु॑ (4), अ॒स्मौ अ॒भि उत् च॑रा सदा॑ (5)

²² ऋ॒ज्रम् उ॑क्ष॒ण्याय॑ने (1), रज॑तं (2), हर॑याणे (3),
रथं॑ यु॒क्तम् अ॑सना॒म (4), सु॒षाम॑णि (5)

8.25.23:

That given to me has the full power of horses (1),
 shining, capable of destroying foes (2).
 It is appropriate for the work of carrying the gods (3).²³
 [ashvyaḥ: power of the horse, (7.16.10)]

8.25.24:

Through this new chant to the wise seers (2),
 I have obtained two great and swift war-steeds (3),
 along with the whip and reins (1).²⁴
 [Horses, whip, reins are all symbolic;
 Wise seers: Mitra and Varuṇa]

26. Ashvins and Vāyu

Riṣhi: Vishvamanā Vaiyashvaḥ, Vyashvaḥ Āngirasah

- 8.26.1: Ashvins with unassailable discernment
 8.26.2: Your gift to Sushāman
 8.26.3: You speed towards us
 8.26.4: You grant beauty to adorer
 8.26.5: O Rudra-s, carry us beyond evil
 8.26.6: You animate the thoughts
 8.26.7: Come to us with all-nourishing riches
 8.26.8: Come in front of our yajna
 8.26.9: Pour your splendour
 8.26.10: They destroy the evil-traffickers
 8.26.11: Varuṇa, Mitra, Aryama of one mind
 8.26.12: May we learn everyday
 8.26.13: Happiness to one enveloped in yajna
 8.26.14: Power of Soma is far-reaching

²³ ता मे अश्व्यानां हरीणां (1), नितोशना (2),

उतो नु कृत्वाणां नृवाहसा (3)

²⁴ स्मत्-अभीशू कशाबन्ता (1), विप्रा नविष्टया मती (2),

महो वाजिनौ अर्वन्ता सचासनम् (3)

8.26.15: Carry the yajna by the power of word

8.26.16: My strong offering

8.26.17: O Gods, hear my call

8.26.18: Shvetayāvari river

8.26.19: You carry the white thoughts

Vāyu: (20-25)

8.26.20: Join us to the nourishing things

8.26.21: Vāyu, the lord of *ṛtam*

8.26.22: We seek Vāyu and become luminous

8.26.23: Carry for us the perfect energies

8.26.24: We call you for the most perfect food

8.26.25: Make us rapturous in the mind

Metre: 1-15, 22-24, Uṣṇik; 16-19, 21, 25, Gāyatrī;
20, Anuṣṭup;

8.26.1:

(O Ashvins), whose discernment is unassailable (3),
the mighty ones, showerers of riches (4),
I invoke you with the wide chariot (1).

To you rise the common laud amidst the illumined seers (2).¹

[Line 2: meaning as in (8.38.4)]

8.26.2:

O Varo, address as follows to Nāsatya-s (1,3).

O mighty ones, showerers of riches (5),

come to me with your protections (4),

just as you went to Sushāman to give the great body (2).²

[*tane*: body, (5.41.9);

According to S, the name of person in line 1 is Varu.]

¹ युवोरु षू रथं हुवे (1), सध-स्तुत्याय सूरिषु (2),

अतूर्त-दक्षा (3), वृषणा वृषण्वसू (4)

² युवं वरो (1), सुषाम्णो महे तने (2), नासत्या (3),

अवोभिः याथो (4), वृषणा वृषण्वसू (5)

8.26.3:

We invoke you with the oblations (1),
 O gods rich in plenitude and with ancient impulsions (2).
 You speed on your way to us at the end of the night (3).³
 [ati kṣhapaḥ: end of night; dawn;
 iṣhayanta: they speed on their way, (2.2.11)]

8.26.4:

O gods with inspired knowledge (2),
 may your all-conveying car bring you to us (1).
 You swiftly understand the affirmative lauds (3),
 and grant the beauty and splendour (to the adorer) (4).⁴

8.26.5:

O showerers of riches, O Ashvins (2,4),
 discover by thought the foes who deal crookedly (1,3).
 O Rudra-s, may you carry us beyond the evil-foes (5).⁵
 [Mitra and Varuṇa are addressed as Rudra because of their work in
 this context]

³ ता वा॒म॒द्य ह॒वामहे ह॒व्येभिः (1), वाजिनीवसू॒ पूर्वाः दु॒ष (2),
 दु॒षयन्तौ॒ अति॑ क्ष॒पः (3)

⁴ आवां॒ वाहि॑ष्ठो अ॒श्विना॒ रथो॑ यातु (1), श्रु॒तो न॑रा (2),
 उप॒ स्तोमा॑न् तु॒रस्य॑ दर्शयः (3), श्रि॒ये (4)

⁵ जुहु॒राणा चि॑त् (1), अ॒श्विना॒ (2), आ॒म॒न्येथां॑ (3), वृ॒षण्व॑सू (4),
 यु॒वं हि रु॒द्रा प॑र्ष॒थो अति॑ द्विषः (5)

8.26.6:

O achievers (1),
 you animate the thoughts (5).
 You are desired like honey, O lords of happiness (6).
 You traverse the worlds uninterruptedly (2,4),
 with your swift (horses) (3).⁶

[*paridiyathaḥ*: traverse, (8.5.8);
ānuṣhak: uninterruptedly, (4.7.5), (8.44.8);
jinva: to animate, (3.3.7), to move, (3.15.6);
dasrau: accomplishers of action, achievers, (1.1.3);
dasra: like *damsa*, is related to action]

8.26.7:

O Ashvins, come to us with all-nourishing riches (1),
 you are opulent, full of hero-power (2),
 and cannot be disturbed (by any one) (3).⁷

[*anapachyutam*: undecaying (5.44.6), one who cannot be disturbed, (4.17.4)]

8.26.8:

O Indra and Ashvins, may you come (2),
 in our front in this (yajna) (1).
 O gods, now you are closely accompanied by (other) gods (3).⁸

[*pratīvyam*: one who fronts, (8.23.1);
sachanā: those that go together, (1.127.11)]

⁶ दस्रा (1), हि विश्वम् आनुषङ् (2), मधूभिः (3), परिदीयथः (4),
 धियंजिन्वा (5), मधुवर्णा शुभस्पती (6)

⁷ उप नो यातमग्निना राया विश्वपुषा सह (1),
 मधवाना सुवीरौ (2); अनपच्युता (3)

⁸ आ मे अस्य प्रतीव्यम् (1), इन्द्रनासत्या गतम् (2),
 देवा देवेभिरथ सचनस्तमा (3)

8.26.9:

We call you like Vyashva (in olden days) (1,3).

You pour (your splendours) (2).

O illumined seers, may you come to us with the right thinkings (4).⁹

8.26.10:

O Rīṣi, chant sincerely to Ashvins (1),

so that they may hear your call (2).

They will destroy the nearest (hostiles) (3),

and also the evil traffickers (Paṇi) (4).¹⁰

[Paṇīs: the evil powers who traffic in the stolen cows and are misers]

8.26.11:

Accompanied by Varuṇa, Mitra and Aryama of one mind (3),

may the leaders hear the call of mine, son of Vyashva (1),

and understand the condition (2).¹¹

[*vedathaḥ*: to understand my intention, not specifically expressed in my call]

8.26.12:

O masters of knowledge (2),

O showerer (of gifts), may we learn everyday (4),

about (the teaching) given to the seers (3),

and the gifts to them brought by you (1).¹²

⁹ वयं हि वां हवामह (1), उक्षण्यन्तो (2), व्यश्नवत् (3),

सुमतिभिः उप विप्रौ इहा गतम् (4)

¹⁰ अश्विना सु ऋषे स्तुहि (1), कुवित् ते श्रवतो हवम् (2),

नेदीयसः कूळयातः (3), पूर्णो रुत (4)

¹¹ वैयश्वस्य श्रुतं नरा (1), उतो मे अस्य वेदथः (2),

सजोषसा वरुणो मित्रो अर्यमा (3)

¹² युवादत्तस्य (1), धिष्ण्या (2), युवा-नीतस्य सूरिभिः (3)

अहरहः वृषणा मह्यं शिक्षतम् (4)

[*dhiṣṇyā*: masters of knowledge, (3.22.3), (8.5.14);]

8.26.13:

O Ashvins, grant happiness to that person (3),
who is enveloped in yajna-s (1),
just as a bride with the covering of outer garment (2).¹³

8.26.14:

(We) consciously (offer Soma) (1,3),
whose power is most far-reaching (2),
and which is to be drunk by the gods (4).
May Ashvins come encompassing our dwelling (5).
They are desirous of our welfare (6).¹⁴

[*asmayuh*: whose desire is towards us, (8.19.7);]

8.26.15:

O giver of riches, may you come to our dwelling (1),
for drinking the Soma, meant for the drinking of the gods (2).
May you carry the yajna by the power of word (4),
just as a hunter carries (his prey) (3).¹⁵

[*ūhathuḥ*: who carry or bear, (8.38.5)]

8.26.16:

Among all invocations, may my strongest offering, the stoma (1),
reach you, O Ashvins (3),
we invite you as a messenger, O leaders (2).¹⁶

¹³ यो वाँ यज्ञेभिः आवृतो (1), अधिवस्त्रा बधूँरिव (2),

सपर्यन्ता शुभे चक्राते अश्विना (3)

¹⁴ यो वाम् (1), उरुव्यचस्तमं (2), चिकैतति (3), नृपाय्यम् (4),

वर्तिः अश्विना परि यातम् (5), अस्मयू (6)

¹⁵ अस्मभ्यं सु वृषण्वसू यातं वर्तिः (1), नृपाय्यम् (2),

विषुद्रुहा इव (3), यज्ञमूहयुः गिरा (4)

¹⁶ बाहिष्ठो वां हवानां स्तोमौ (1), दूतो हुबन् नरा (2),

युवाभ्यां भूतु अश्विना (3)

[*vāhiṣṭham*: that which is strongest (in us) to bear, (5.25.7)]

8.26.17:

Whether you rejoice in the ocean, in the heaven (1,3),
or in the house with impulsions (of worshipper) (2,4),
may you hear my call, O Immortals (5).¹⁷

8.26.18:

Shvetayāvarī with its golden paths (1,3),
is the strongest among the rivers to bear (you) (2).¹⁸
[River symbolises a stream of energies.]

8.26.19:

Following a brilliant path (3),
you carry at once the white thoughts (3),
endowed with glory from that (river), O Ashvins (1).¹⁹
[*sukīrtiḥ*: glory; *yetayā*: from that (river)]

Vāyu: (20-25)

8.26.20:

O Vāyu, yoke the car (with the steeds) (1).
O treasure, join us to the nourishing things (2).
Drink the sweet (Soma) (3).
Come to our Soma-pressings (4).²⁰
[*yuvāsva*: join (to us), (7.5.9)]

¹⁷ यद्दो दिवो अर्णव (1), इषो वा (2), मदथो (3),
गृहे (4), श्रुतम् इत् मे अमर्त्या (5)

¹⁸ उत स्या श्वेतयावरी (1), बाहिष्ठा वा नदीनाम् सिन्धुः (2), हिरण्यवर्तनिः (3)

¹⁹ स्मदेतया सुकीर्त्या अश्विना (1), श्वेतया धिया वहँधे (2), शुभ्रयावाना (3)

²⁰ युक्त्वा हि त्वं रथासहा (1), युवस्व पोष्या वसो (2),
आत् नो वायो मधु पिब (3), अस्माकं सवना गहि (4)

8.26.21:

O Vāyu, the lord of the Truth-in-movement (1),
are the wonderful one, the son-in-law of Tvāṣṭṛ (2).
We choose (or invoke) your protections (3).²¹

[*ṛtas-pate*: the Lord of the Truth-in-movement, (*ṛtam*);

this word occurs only once in Rig Veda. The importance of Vāyu in RV is evident from this epithet.

tvāṣṭu: form-maker, Tvāṣṭṛi; see also (8.29.3);]

8.26.22:

We, the pressers of Soma seek Vāyu (3),
for the sake of felicities (2).
He is our lord and the son-in-law of Tvāṣṭu (1).
(May we become) luminous beings (4).²²

8.26.23:

O Vāyu, come from the blissful heaven (1);
carry (for us) the perfect life-energies (2).
Bring us the lights in your car with wide wings (3).²³

[*pakṣhaḥ*: wing, (10.119.11);

mahaḥ: greatness, (4.4.11), lights (8.71.7)]

8.26.24:

Like the pressing stones (giving Soma) (2),
we call you to the home of gods for the most perfect food (1).
Your growth is in the plane of the life-energy (3).²⁴

²¹ तव वायो ऋतस्यते (1), त्वष्टुः जामातः अद्भुत (2), अवांस्या वृणीमहे (3)

²² त्वष्टुः जामातरं वयमीशानं (1), राय (2),

ईमहे सुतावन्तो वायुं (3), युष्मा जनांसः (4)

²³ वार्यो याहि शिवा दिवो (1), बहस्वा सु स्वःस्वम् (2),

बहस्व महः पृथुपक्षसा रथे (3)

²⁴ त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे (1), ग्रावाणं न (2), अश्वपृष्ठं मंहना (3)

[*devapsara-tamam*: the perfect food of gods, namely the hymn, (1.75.1); *psara*: food, (1.41.7), (1.75.1); *mamhanā*: growth, (5.10.2), gift, (4.1.6); *pṛṣṭham*: layer, plane, (4.5.6)]

8.26.25:

O God Vāyu, the foremost one (2,4),
 you make us rapturous in the mind (1,3).
 Make us to do the works with the thoughts of plenitude (5).²⁵
 [*apaḥ*: work, (10.12.4)]

27. All-Gods (*viśvedevāḥ*)

Riṣhi: Manuḥ Vaivasvataḥ;

- 8.27.1: Agni with the word in the pilgrim yajna
- 8.27.2: All-gods, knowers of all
- 8.27.3: Journey of yajna
- 8.27.4: The growths for the thinking man
- 8.27.5: All-gods are of one mind
- 8.27.6: Maruts march to the offering
- 8.27.7: Placed are the gifts for all
- 8.27.8: May Indra come to my thoughts
- 8.27.9: A gapless and wholesome peace
- 8.27.10: Gods are all of common birth
- 8.27.11: To enjoy the things of beauty
- 8.27.12: Happening with the rise of Savitr
- 8.27.13: Hymning gods with thoughts
- 8.27.14: All the gods are of one passion, givers
- 8.27.15: No harm befalls mortal
- 8.27.16: He who gives to you supremely
- 8.27.17: One protected by Āditya-s gains riches
- 8.27.18: He goes on a level path without obstructions
- 8.27.19: Rise of inner sun

²⁵ स त्वं नो देव मनसा (1), वायौ (2), मन्दानो (3), अग्रियः (4),
 कृधि बाजौ अपो धियः (5)

8.27.20: You gave a dwelling to the giver

8.27.21: Establish beautiful things in one awake

8.27.22: We solicit the felicities from you like a son

Metre: 1,3,5,7,9,11,13,15,17,19,21, Br̥hatī;

2,4,6,8,10,12,14,16,18,20,22, Satobṛhatī;

8.27.1:

In the pilgrim-rite (3),

with the press-stones and the sacred grass (2),

Agni is placed in front with the Word (1).

For protection, I approach the adorable gods (6),

Maruts and Brahmanaspati (5),

with the chant of luminous ṛk mantra-s (4).¹

8.27.2:

May you come to the Ray-cows (1),

the earth, the trees, the growths of earth (2,4),

at the dawn and the night (3).

May the All-gods, knowers of all, the masters of riches (5),

be the complete protectors of our thoughts (6).²

[*vasavaḥ*: Lords of riches, shining ones, (7.1.2)]

8.27.3:

Let our ancient pilgrim-sacrifice proceed to Agni (1,3),

and then to the Gods (2),

to the Āditya-s, to Varuṇa, who holds the law of workings (4),

to the all-resplendent Maruts (5).³

¹ अ॒ग्रिरु॒क्थे पु॒रोहि॒तो (1), ग्रा॒वा॒णो ब॒र्हिः (2), अ॒ध्व॒रे (3),

ऋ॒चा (4), या॒मि म॒रुतो ब्र॒ह्म॒णस्प॒तिं (5), दे॒वाँ अ॒वो व॑रे॒ण्यम् (6)

² आ प॒शुं गा॑सि (1), पृथि॒र्वी व॒नस्प॑तीन् (2), उ॒षासा॑ न॒क्तम् (3), ओष॑धीः (4),

वि॒श्वे च॑ नो वस॒वो वि॒श्ववे॑दसो (5), धी॒नां भू॑त प्रा॒वितारः॑ (6)

³ प्र सू न॑ ए॒तु अ॒ध्व॒रो अ॒ग्रा (1), दे॒वेषु॑ (2), पू॒र्व्यः (3),

आ॒दि॒त्येषु॑ प्र वरु॑णे धृ॒तव्र॑ते (4), म॒रुत्सु॑ वि॒श्वभा॑नुषु (5)

[*pūrvyam*: ancient and supreme, (8.39.8)]

8.27.4:

May the all-gods, all-knowers, destroyers of foes (1,3,5),
grant the growths for the thinking man (2,4).

May you, all-knowers, arrange for us (7),
a perfect abode safe from foes (8),
by means of your unassailable protections (6).⁴

[*avṛka*: untorn, unrent, (4.4.12); *vṛka*: that which tears; wolf;
yantā: to arrange, to control, (3.13.3); to rule, (10.46.1);
manu: thinking man]

8.27.5:

May the All-gods, who are of one mind come together (1),
to our hymns of illumination (2).

May Maruts and the goddess of vast, Aditi (3,5),
(also come) to our abode for yajna (4).⁵

[*pastya*: abode, (10.46.6);
sadane: place of yajna where the gods are seated]

8.27.6:

O Maruts, march to our offering with your beloved horses (1).
May Mitra also (do so) (2).

May Indra, the swift Varuṇa and Āditya-s (4),
be seated on our seats of sacred grass (3,5).⁶

⁴ विश्वे हि ष्मा (1), मनवे (2), विश्ववेदसो (3), भुवन् वृधे (4), रिशादसः (5),
अरिष्टेभिः पायुभिः (6), विश्ववेदसो यन्ता नो (7), अवृकं छर्दिः (8)

⁵ आ नो अय समनसो गन्ता विश्वे सजोषसः (1),
ऋचा गिरा (2), मरुतो देव्यदिते (3), सदने पस्त्ये (4), महि (5)

⁶ अभि प्रिया मरुतो या वो अश्व्या हव्या (1), मित्र प्रयाथनं (2),
आ बर्हिः (3), इन्द्रो वरुणस्तुरा नर आदित्यासः (4), सदन्तु नः (5)

8.27.7:

For you, we have prepared the seats of sacred grass (1,3),
and have placed the gifts of our pleasure (2).

Pressing the Soma (4),
and kindling the fires, we invoke you, O Varuṇa (5,7),
just as Manu did (6).⁷

8.27.8:

O Maruts, Varuṇa, Ashvins and Pūṣhan (2),
may you come to my thoughts (1,3).
May Indra, the supreme also come (4).
He, the showerer, is regarded as Vṛtra-killer (6),
by those desiring to conquer (5).⁸

[*saṇiṣhyubhiḥ*: those who have the desire to conquer (3.2.3);
makīnayā: prepared by me, (S) (occurs once)]

8.27.9:

O gods who do not hurt (1),
bring us a gapless and wholesome peace (2).
O shining ones, no one, whether nearby or far (3),
can destroy our armour of protection (given by you) (4).⁹
[*achchhidram*: gapless, (3.15.5)]

⁷ वयं बौ वृक्तबर्हिषो (1), हितप्रयस (2), आनुषक् (3),

सुतसोमासो (4), वरुण हवामहे (5), मनुष्वत् (6), इन्द्राग्रयः (7)

⁸ आ प्र यातु (1), मरुतो विष्णो अश्विना पूषन् (2), मार्कीनया धिया (3),

इन्द्र आ यातु प्रथमः (4), संनिष्युभिः (5), वृषा (6), यो वृत्रहा गृणे (7)

⁹ वि नो देवासो अद्रुहो (1), अच्छिद्रं शर्म यच्छत (2),

न यद् दुराद् वसवो नू चिदन्तितो (3), वरूथम् आदधर्षति (4)

8.27.10:

O Gods, you are all of common birth (1),
 and destroyers of foes; you are our allies (2).
 You proclaimed for us a happy journey in earlier times (3);
 (proclaim) swiftly bliss for us in the new age also (4).¹⁰
 [pūrvasmai: in ancient times (for us);
 suvītaya: happy journey of life;]

8.27.11:

For enjoying the things of beauty (2),
 we who are desirous of offering our obeisance to all the gods (3),
 have composed this hymn (1,4),
 which is as good any other (5).¹¹

8.27.12:

O Maruts who are perfect leaders (2),
 when the adorable Savitṛ has risen and is at the top (1,3),
 then the beings with two states of consciousness and four (4),
 and the birds seeking their goals (5,7),
 become engaged in their functions (6).¹²
 [ut asthāt: arisen;
 arthinaḥ: seeking their goals;
 praṇītau: in the leading of (the two), (3.15.1);
 dvīpade: beings with only two states of consciousness such as mind
 and matter, heaven and earth etc.
 chatuṣhpade: beings with 4 states namely, matter, prāṇa, mind and
 supermind or Vijnana or svar;]

¹⁰ अस्ति हि वः सजात्यं (1), रिशादसो देवासो अस्ति आप्यम् (2),
 प्र णः पूर्वस्मै सुविताय वोचत (3), मक्षू सुम्नाय नव्यसे (4)

¹¹ इदा हि व उपस्तुतिम् (1), इदा वामस्य भक्तये (2),
 उप वो विश्ववेदसो नमस्युः आ (3), असुक्षि (4), अन्यामिव (5)

¹² उदु ष्य वः सविता (1), सुप्रणीतयोः (2), अस्थात् ऊर्ध्वो वरेण्यः (3),
 नि द्विपादः चतुष्पादो (4), अर्थिनो (5), अविश्रन् (6), पतयिष्णवः (7)

8.27.13:

Hymning the gods with our thoughts (4),
 we invoke god and god for the gain of plenitude (3).
 (We invoke) god and god for protection (1),
 (we invoke) god and god for our (various) approaches (2).¹³
 [*abhiṣṭibhiḥ*: approaches, (8.19.20)]

8.27.14:

All the gods of one passion together (1),
 become the givers to human beings (2).
 They become the finders of riches (5);
 They give us (riches) today (3),
 and hereafter to our successors (4).¹⁴
 [*tuche*: successors;
varivovidah: finders of the riches, (9.61.12)]

8.27.15:

O deities without any harm (1),
 we glorify you along with the songs of praise in the house (2).
 O Mitra and Varuṇa, no harm befalls that mortal (3),
 who worships (with his works) your lustres (or domains) (4).¹⁵
 [*dhamabhyah*: lustres, (6.2.9), domain, (4.5.4),
samstha: in the house, (5.3.8)]

¹³ दे॒वदे॒वंबो अ॒वसे (1), दे॒वदे॒वम् अ॒भिष्ट॑ये (2),

दे॒वदे॒वंबो हु॒वेम॒ वा॒जसा॑तये (3), गु॒णन्तो॑ दे॒व्या धि॒या (4)

¹⁴ दे॒वा॒सो हि धि॒मा म॑न॒वे स॑म॒न्यवो॑ (1), वि॒श्वे सा॒कं स॑रा॒तयः॑ (2),

ते नो॑ अ॒द्य (3), ते अ॒परं तु॒चे तु नो॑ (4), भ॒वन्तु व॑रि॒वोवि॑दः (5)

¹⁵ प्र वं॑ शं॒सामि॑ अ॒द्रुहः॑ (1), सं॒स्थ उ॑प॒स्तुती॑नाम् (2),

न तं धृ॒तिर्वै॑रु॒ण मि॒त्र म॑र्त्यं (3), यो वो॒ धाम॑भ्यो अ॒वि॒धत् (4)

8.27.16:

He who gives you supremely (3),
 enlarges his dwelling (1);
 he has supreme impulses (2).
 According to the law, he is born surrounded by children (4).
 All persons (connected to him) increase, unharmed (by foes) (5).¹⁶
 [varāya: supreme]

8.27.17:

That person who is protected (4),
 jointly by the great givers, Aryama, Mitra and Varuṇa (3,5),
 he gains (riches) without war (1).
 He journeys in the pilgrimage-yajna along perfect paths (2).¹⁷
 [yāti: he journeys, (5.6.3)]

8.27.18:

You enable him to go on a level path without obstructions (1).
 You grant him easy access in difficult passages (2).
 The weapons of the foe go far away from him (3).
 Without causing him any harm, they are destroyed (4).¹⁸
 [ajraya: belonging to plains, level paths, (10.69.6)]

¹⁶ प्र स क्षयं तिरते (1), वि महीरिषो (2), यो वो वराय दाशति (3)
 प्र प्रजाभिर्जायते धर्मणः परि (4), अरिष्टः सर्व एधते (5)

¹⁷ ऋते स विन्दते युधः (1), सुगेभिः याति अध्वनः (2),
 अर्यमा मित्रो वरुणः सरातयो (3), यं त्रायन्ते (4), सजोषसः (5)

¹⁸ अज्ञे चिदस्मै कृणुथा न्यञ्चनं (1), दुर्गे चिदा सुसरणम् (2),
 एषा चिदस्मात् अशानिः परो (3), नु सास्त्रेधन्ती वि नश्यतु (4)

8.27.19:

O beloved deity with the force (Savitṛ) (2),
 you establish the truth-in-movement (*ṛtam*) (3),
 when the (inner) Sun rises now (within us) (1).
 You awaken (the mortals) also during the setting of the Sun (4),
 or during the middle of the day-light, O all-knowers (5).¹⁹
 [*prabudhi*: awakening;]

8.27.20:

O mighty ones, on accepting (the yajna) (1),
 you give a dwelling to the giver who strives after the truth (2).
 O shining ones, all-knowers (3),
 may we worship you in the middle (of that abode) (4).²⁰
 [*yate*: strives; *upastheyāma*: to join, to worship;
abhi-pitve: obtaining, (1.83.6), see also (8.4.21);
viyema: to give,
yajan: giver, sacrificer;
yeme: to labour, (10.5.5);
ṛtam: truth-in-movement;]

8.27.21:

O all-knowers, establish the beautiful things in that man (2),
 who is awake (or conscious) and offers the oblations (3),
 to the Sun at sunrise, mid-day and the sun-set (1).²¹
 [*juhvānāsaḥ*: casting their oblations, (8.74.6)]

¹⁹ यद्द्य सूर्य उद्यति (1), प्रियक्षत्रा (2), ऋतं दध (3),

यत् निम्नुचिं प्रबुधिं विश्ववेदसो (4), यद् वा मध्यंदिने दिवः (5)

²⁰ यद् वा अभिपित्वे असुरा (1), ऋतं यते छुदियेम वि दाशुषे (2),

वयं तद् वो वसवो विश्ववेदस (3), उप स्थेयाम मध्य आ (4)

²¹ यद्द्य सूर उदिते यन्मध्यंदिन आतुचिं (1),

वामं धत्थ मनवे विश्ववेदसो (2), जुह्वानाय प्रचेतसे (3)

8.27.22:

O all-rulers, like a son we solicit from you (1),
 the (felicities) which are desired by many (2).
 O Āditya-s, may we be able to enjoy (the riches) (3).
 By casting the oblations, may we obtain the riches (4).²²
 [*vasyaḥ*: riches;]

28. All-gods

Riṣhi: Manuḥ Vaivasvataḥ;

8.28.1: Three and thirty gods

8.28.2: Exclamation of Vāṣaṭ

8.28.3: They protect us all around

8.28.4: No one can impair their wishes

8.28.5: Seven Maruts with seven powers

Metre 1-3,5, Gāyatrī; 4, Purauṣṇik;

8.28.1:

May the three and thirty gods sit on the sacred grass (1).
 Knowing us, indeed, let them give us two kinds of riches (2).¹
 [(3.6.9) mentions 303 gods; (3.9.9) mentions 3339 gods. The number
 is decreased by combining several gods into one.
aha: indeed]

8.28.2:

(The gods) Mitra, Varuṇa, Aryama (1),
 along with their wives and the fires (3),
 make the exclamation of Vāṣaṭ (4).
 They are constant in their giving (to the devotees) (2).²

²² ब॒यं तद् ब॑ः स॒म्राज॑ आ वृ॒णीम॑हे पु॒त्रो न॑ (1), ब॒हुपा॑र्यम् (2),
 अ॒श्याम॑ तदा॒दित्या॑ (3), जु॒ह्वतो॑ ह॒विर्ये॑न् ब॒स्यो अ॑न॒शाम॑है (4)

¹ ये त्रिं॒शति॑ त्रय॒स्परो॑ दे॒वासो॑ ब॒र्हि॒रास॑दन् (1), बि॒दन् अ॑हं द्वि॒तास॑नन् (2)

² ब॒रु॒णो मि॒त्रो अ॒र्य॒मा (1), स्मत् रा॒तिषा॑चो (2),

अ॒ग्र॒यः प॒त्नी॒वन्तो॑ (3), व॒षट्कृ॑ताः (4)

[*smat*: at once, (7.3.8);
rātīṣhāchah: constant in giving, (2.1.10)]

8.28.3:

May these (gods) along with their followers (1,4),
 be our protectors in the west, in the realm above (2),
 below, in the front (or east) and everywhere (3).³

[*itthā*: utterly (everywhere), (3.9.5);
nyak: realm below;
udakta nyak: (alt.) North and South;]

8.28.4:

Whatever the gods desire, that certainly happens (1).
 No one can impair their wishes (2).
 No mortal can withhold his offerings (3).⁴
 [*minat*: impair, diminish, (5.2.1);
arāvāt: non-giver, (7.76.15); (has other meanings)
 Line 3: Even a mortal who is miser is compelled to give]

8.28.5:

The seven (Maruts) bear the seven spears (1);
 their seven (powers) are shining (2).
 They wear (or support the) seven glories (3).⁵

³ ते नो (1), गोपा अपाच्याः त उदक्त (2),

इत्था न्यक् पुरस्तात् (3), सर्वया विशा (4)

⁴ यथा वशन्ति देवाः तथेदसत् (1), तदैषां नकिरा मिनत् (2),

अरावा चन मर्त्यैः (3)

⁵ सप्तानां सप्त ऋष्टयः (1), सप्त बुभ्रान्येषाम् (2), सप्तो अधि श्रियो धिरे (3)

29. The All-gods

Riṣhi: Manuḥ Vaivasvataḥ; Kashyapaḥ Mārīchah

- 8.29.1: Soma is glad, youthful
 8.29.2: Agni, wise, seated amidst gods
 8.29.3: Tvāṣṭri with his form-making powers
 8.29.4: Indra with his Vajra
 8.29.5: Rudra gives healing balms full of delight
 8.29.6: Pūṣhan nourishes the travellers
 8.29.7: Viṣṇu superbly strode the worlds
 8.29.8: Ashvins move with horses
 8.29.9: Mītra-Varuṇa, the all-rulers
 8.29.10: Riṣhis adore the Sun by Sāman

Metre: Dvipadā Virāṭ

[The first word in the first seven verses ends with *ekaḥ*, the Sole-One. Each verse is addressed to a different deity.]

8.29.1:

The Sole One (*ekaḥ*) is brown and adverse (1);
 glad and youthful (2).

He anoints himself with the golden (lustre) (3).¹

[This verse appears to be addressed to Soma.

viṣhuṇaḥ: adverse, (4.6.6), (5.12.5); he is adverse to those who do not press the Soma as explicitly stated in (5.34.6);

sūnaraḥ: glad, (10.115.7);

babhru: brown; knowledge in the mortal mind;]

8.29.2:

(Agni) the Sole One, resplendent, wise is seated (1),
 in his native abode amidst the gods (2).²

¹ बभ्रुः एको विषुणः (1), सूनरो युवा (2), अग्निं अङ्क्ते हिरण्ययम् (3)

² योनिम् एक आ संसाद् द्योतनो (1), अन्तर्देवेषु मेधिरः (2)

8.29.3:

He, the Sole One, bears the blade of iron in his hand (1);
he sits inwardly permanent amidst gods (2).³

[This verse is addressed to Twashtri, who creates many forms with
his strong blade, made of iron;

vāshīm: blade, (8.19.23);

nidhruvi: inwardly permanent, (7.3.1)]

8.29.4:

He, the Sole One, bears the Vajra-bolt in his hand (1).
With that (power) placed in him, he kills the Vṛtra-s (2).⁴

[Verse addressed to Indra.]

8.29.5:

He, the Sole One, bears in his hand the sharp weapon (1).
He is pure, fierce and gives healing balms full of delight (2).⁵

[Verse addressed to Rudra;

jalāṣha: full of delight, (2.33.7), (1.43.4);

āyudha: weapon; power which supports life;]

8.29.6:

The Sole One nourishes (the travellers) on the paths (1).
He knows the treasures like a thief (2).⁶

[Verse addressed to Pūṣhan.

pīpāya: nourishes, (2.2.9);

see also (8.4.17), (8.4.18)]

³ वा॒शीम् ए॒कौ बि॒भर्ति॑ ह॒स्त आय॑सीम् (1), अ॒न्तर्दे॒वेषु॑ नि॒ध्रु॒विः (2)

⁴ वज्र॑म् ए॒कौ बि॒भर्ति॑ ह॒स्त (1), आ॒हि॒तं ते॒न वृ॒त्राणि॑ जिघ्र॒ते (2)

⁵ ति॒ग्मम् ए॒कौ बि॒भर्ति॑ ह॒स्त आयु॑धं (1), शु॒चि॒रु॒ग्रो ज॒ला॒षभे॑षजः (2)

⁶ प॒थ ए॒कः पी॒पाय॑ (1), तस्क॑रो यथौ ए॒ष वै॒द नि॒धीना॑म् (2)

8.29.7:

The Sole One, wide-moving has superbly strode (1),
the three worlds where the gods rejoice (2).⁷

[Verse addressed to Viṣṇu.

vichakrame: supremely strode, (1.22.18);]

8.29.8:

The two (Ashvins) move with their horses (1).

They dwell with the one (lady, Sūryā) like travellers (2).⁸

[*pravāsaḥ*: travellers, (10.77.5); *vasataḥ*: to dwell, (6.38.2);

pra vasataḥ: to dwell in a special way;

vibhiḥ: winged powers, (5.74.9), steeds (life-energies), (5.53.3),

steeds, (1.46.3), winged steeds, (1.119.4)]

8.29.9:

The two form their highest abode in the heaven (1).

They are the all-rulers with clarity as their offering (2).⁹

[*upamā*: highest, (10.8.1); *two*: Mitra and Varuṇa;]

8.29.10:

Thinking on the mighty Sāman, they adore the One (1,2),
and by that they made the Sun to shine (3).¹⁰

[Recall (10.62.3), 'By the Truth, the Angirasa seers made the Sun to
raise to the heaven' (*yā ṛtena sūryam āroḥayan divi*);

eke: some (Riṣhis) (S);]

⁷ त्रीणि एकं उरुगायो वि चक्रमे (1), यत्र देवासो मदन्ति (2)

⁸ विभिः द्वा चरत (1), एकया सह प्र प्रवासेव वसतः (2)

⁹ सदो द्वा चक्राते उपमा दिवि (1), सम्राजा सर्पिरासुती (2)

¹⁰ अर्चन्त एके (1), महि सामं मन्वत (2), तेन सूर्यमरोचयन् (3)

30. All-gods

Riṣhi: Manuḥ Vaivasvataḥ

8.30.1: Great perpetual beings

8.30.2: Master of sacrifice adored by Manu

8.30.3: O Gods, you lead us

8.30.4: All the Gods and Vaishvānara

Metre: 1, Gāyatrī; 2, Purauṣṇuk; 3, Bṛhatī; 4, Anuṣṭup;

8.30.1:

O Gods, among you there is none (1,3),

who is an infant or a youth (2,4).

You are great beings perpetually existing (*sataḥ*) (5).¹

[*mahāntaḥ*: great beings]

8.30.2:

The gods are masters of sacrifice and (are adored) by Manu (4).

They are three and thirty (3).

They are affirmed by lauds (1),

and they are the destroyers of the enemies (2).²

[*yajñīyāsaḥ*: masters of sacrifice, (1.72.4)]

8.30.3:

You deliver us, you protect us (1),

you speak on our behalf (2).

Lead us not far away from the fathers of the mortals (3),

nor from those still far beyond (4).³

¹ नहि वो अस्ति (1), अर्भको (2), देवासो (3),

न कुमारकः (4), विश्वे सतो-महान्त इत् (5)

² इति स्तुतासौ (1), असथा रिशादसो (2), ये स्थ त्रयश्च त्रिंशच्च (3)

मनोः देवा यज्ञियासः (4)

³ ते नः त्राध्वं तै अवत् (1), त उं नो अधि वोचत (2),

मा नः पथः पित्र्यात् मानवात् (3), अधि दूरं नैष्ट परावर्तः (4)

8.30.4:

All the gods are here and also Vaishvānara (1).
May they bring us the Ray-cows and life-energies (3),
and also wide-spreading peace (2).⁴

[*sthana*: are;

vaishvānaraḥ: The Universal Divine Force and Will]

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūkta-s in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.]

⁴ ये देवास इह स्थन् विश्वे वैश्वानरा उत (1),

अस्मभ्यं शर्म सप्रथो (2), गवे अश्वाय यच्छत (3)

Anuvāka 5: Sūkta-s (31-42)

31. The Sacrificing Couple

Riṣhi: Manuḥ Vaivasvataḥ;

- 8.31.1: Invoking Indra
 8.31.2: Indra protects the giver from evil
 8.31.3: Yajamāna progresses
 8.31.4: Word of revelation comes in
 8.31.5: The couple press the Soma with one mind
 8.31.6: The couple perform yajna
 8.31.7: Illumined by the inspired knowledge
 8.31.8: They enjoy the universal life
 8.31.9: For immortality, they suckle the infants
 8.31.10: Peace of the mountains and the rivers
 8.31.11: Wide path for reaching blissful state
 8.31.12: We praise Pūṣhan, one with universal mind
 8.31.13: Mitra, Varuṇa and Aryama protect Ray-cows
 8.31.14: Agni as friend
 8.31.15: The hero with his chariot prevails
 8.31.16: The sacrificer shall not perish
 8.31.17: He cannot be separated from his loved ones
 8.31.18: He has sons with perfect hero-might

Metre: 1-8, 11-13, Gāyatrī; 9,14, Anuṣṭup;

10, Pādanichṛt (7,3); 15-18, Pangktiḥ (8,5)

8.31.1:

When one performs an yajña (1),
 he will do so (in future) also, he presses out the Soma (2).
 He cooks (the cakes) (3).
 He desires to offer the (invoking) mantra-s to Indra (4).¹

¹ यो यजाति (1), यजात् इत् सुनवच्च (2),
 पचाति च (3), ब्रह्मेत् इन्द्रस्य चाकनत् (4)

[*chākananta*: to desire, (5.31.13);]

8.31.2:

Indra protects that man from evil (2),
who offers the Puroḍāsha and the Soma with infusions (1).²

8.31.3:

A luminous chariot comes to him, sent by the gods (1).
Conquering all the enemies, he progresses (3,2).³

[*shūshuvat*: prospers, (1.54.7);]

8.31.4:

His house is full of good progeny (or successors) (1).
The revelation comes in without interruption day by day (2).
The knowledge of the Ray-cow is milked out (3).⁴

[*lā*: the word of revelation, (3.27.10); speech of revelation, (8.39.1);
asashchataḥ: (doors) not struck, easy to open; without interruption,
(1.13.6)]

8.31.5:

O Gods, may the couple press the Soma with one mind (2,1),
and rush to you to Offer (3),
(the Soma) mixed with the infusions forever (4).⁵

[*dhāvatam*: racing to you, (5.64.7);]

² पुरोळाशं यो अस्मै सोमं ररत आशिरम् (1), पादित् तं शक्रो अंहसः (2)

³ तस्य द्युमाँ असद् रथो देवजूतः (1), स शूशुवत् (2),
विश्वा वन्वन् अमित्रियां (3)

⁴ अस्य प्रजावती गृहे (1), असश्नन्ती दिवेदिवे इळा (2), धेनुमती दुहे (3)

⁵ या दंपती समनसा सुनुत (1), आ च धावतः (2),
देवासो (3), नित्यया आशिरां (4)

8.31.6:

The enjoyable things come in the front (of the couple) (1).

Together they attain (or perform) the yajna (2).

They do not become weary of the plenitude (they have) (3).⁶

[Lines 1 and 2 clearly indicate that the yajna is internal;

vāyati: to become weary, (8.43.7);

prati ita: approaching in front;

prāshavyān: the food stuff needed in the yajna,

ash: to enjoy; *prāshu*: enjoyable things needed in the yajna; edibles, (S)]

8.31.7:

The couple do not insult the gods (1).

They withhold not the right understanding (towards gods) (2).

They are illumined by the vast inspired knowledge (3).⁷

[*shravaḥ*: inspired knowledge, (8.74.9), (8.103.5); inspiration, (5.7.9); they: the couple in (8.31.5)]

8.31.8:

Both having golden-forms (3),

and endowed with adolescent and youthful children (1),

They enjoy their universal life (2).⁸

[*putriṇaḥ*: children, (not daughters only, as in medieval Sanskrit)]

8.31.9:

Coming to the yajna (1),

they make an offering of the riches they have earned (2),

for the sake of immortality, they suckle the infant (3).

They do the work for the gods (4).⁹

⁶ प्रति प्राशव्याँ इतः (1), सम्यञ्चा बर्हिर्वाशाते (2), न ता बाजेषु वायतः (3)

⁷ न देवानामपि ह्युतः (1), सुमतिं न जुगुक्षतः (2), श्रवो बृहद् विवासतः (3)

⁸ पुत्रिणा ता कुमारिणा (1), विश्वमायुः वि अश्रुतः (2), उभा हिरण्यपेशसा (3)

⁹ वीतिहोत्रा (1), कृतत्-वसू दशस्यन्त (2), अमृताय कम्
समूधो रोमशं हतो (3), देवेषु कृणुतो दुर्वः (4)

[*kṛtat-vasū*: riches which has been created;

dashasyantam: to distribute; making a gift;

dhuvaḥ: work, (4.8.6);

vītihoṭrā: one who comes to the offering, (3.24.2);

hataḥ: placed (the infant);

romasha: infant (*roma*: that which easily grows, (1.65.4);)

ūdhaḥ: it occurs about 40 times in RV, with the meaning of 'teats'.

But S renders it as 'sexual organ', with the pubic hair (*romasha*) and renders line 3 as "they have sexual union" (S). In (8.9.6) where the same *romasha*, appears, he forces the meaning of sexual activity on the verse. *roma* has one of its meanings as hair, not necessarily pubic hair.

roma in RV has the meaning of growths, as in *roma prithivyaḥ* (1.65.4), the growths of earth.]

8.31.10:

We accept the peace of mountain and the rivers (1),
and that of Viṣṇu with his companions (2).¹⁰

8.31.11:

May Pūshan come with the riches, enjoyment, and peace (1).

He rightly upholds all (2).

May a wide path be there for (reaching) the blissful state (3).¹¹

[*svasti*: peace;

bhaga: enjoyment of bliss, (5.7.8), enjoyment, (10.11.6)

sarvadhātāmam: which rightly upholds all, (5.82.1)]

¹⁰ आ शर्म पर्वतानां वृणीमहे नदीनाम् (1), आ विष्णोः सचाभुवः (2)

¹¹ ऐतु पूषा रयिः भगः स्वस्ति (1), सर्वधातमः (2), उरुः अध्वा स्वस्तये (3)

8.31.12:

(We praise Pūshan), the immovable one (2),
 one with dynamic thought (1),
 with the mind of the universal divine (3),
 one of the Āditya-s, the unhurting one (4).¹²

[*aneha*: unhurting one; *aramati*: dynamic thought, (7.1.6);]

8.31.13:

Since Mitra, Varuṇa and Aryama (1),
 are the protectors of the Ray-cows (2),
 the paths of truth are easy to traverse (3).¹³

8.31.14:

I adore the ancient one, the god Agni, the lord of riches (1,3),
 with a hymn of words (2).

(Mortals) serve him as a friend; he is beloved of many (4).

He makes the abode to achieve its aim (5).¹⁴

[*sāadhan*: achieving the aim in the work, (3.1.17), (3.5.3);

Line 5: *kṣhetra sādhasaḥ*: He makes the body (*kṣhetra*) to achieve
 its goal of complete perfection; (3.8.7)]

[The next 4 verses have the same second half]

8.31.15:

The hero, a devotee of gods, with his chariot (2),
 swiftly (prevails) in all battles (1,3).

The sacrificer who aspires (to understand) the mind of gods (4),
 overcomes all those who are opposed to the yajna (5).¹⁵

¹² अ॒रम॑तिः (1), अ॒न॒र्व॒णो (2), वि॒श्वो दे॒वस्य॑ म॒नसा॑ (3),

आ॒दि॒त्याना॑म् अ॒ने॒ह इ॒त् (4)

¹³ यथा॑ नो मि॒त्रो अ॒र्य॒मा व॒रु॒णः (1), स॒न्ति गो॒पाः (2), सु॒गा ऋ॒तस्य॑ प॒न्थाः (3)

¹⁴ अ॒ग्निं वः॑ पू॒र्व्यं (1), गि॒रा (2), दे॒वमी॑ळे व॒सूना॑म् (3),

स॒प॒र्य॒न्तः पु॒रु॒षि॒यं मि॒त्रं न॑ (4), क्षे॒त्रसा॑ध॒सम् (5)

¹⁵ म॒क्षू (1), दे॒वव॑तो रथः॒ शू॒रो (2), वा पृ॒त्सु का॒सु चि॒त् (3),

दे॒वाना॑ य इ॒न्मनो॑ यज॒मान॑ इ॒यक्ष॑ति (4), अ॒भी॒त् अ॒य॒ज्वनो॑ भुवत् (5)

[*iyakṣhati*: aspires, (10.11.6);]

8.31.16:

This sacrificer shall not perish (1).

(There is no destruction) of this offerer of Soma (2).

(There is no destruction) of this seeker of gods (3).

The sacrificer, who aspires to understand the mind of gods (4),
overcomes all those opposed to the yajna (5).¹⁶

8.31.17:

No one can destroy him by works (1).

He cannot be separated from his works (2).

Works are not separated from him (3).

The sacrificer, who aspires to understand the mind of gods (4),
overcomes all those opposed to the yajna (5).¹⁷

[*yoshan, yoshati*: to be separated from, (4.2.9), (8.33.9);]

8.31.18:

To him are born the sons with perfect hero-might (1).

He has swift life-energies, not available elsewhere (2).

The sacrificer, who aspires to understand the mind of gods (3),
overcomes all those opposed to the yajna (4).¹⁸

[*tyat*: indicates the sense of 'unique']

¹⁶ न यजमान॑ रिष्यसि॒ (1), न सु॑न्वान॒ (2), न दै॑वयो (3),

दे॒वानां॑ य इन्मनो॑ यज॑मान॒ इय॑क्षति (4), अ॒भीत् अय॑ज्वनो भुवत् (5)

¹⁷ नकि॑ष्टं कर्म॑णा नश॑त् (1), न प्र यो॑षत् (2), न यो॑षति (3),

दे॒वानां॑ य इन्मनो॑ यज॑मान॒ इय॑क्षति (4), अ॒भीत् अय॑ज्वनो भुवत् (5)

¹⁸ अस॑दत्र॒ सुवीर्य॑मुत् (1), त्यत् आ॑शु अ॒द्वय॑म् (2),

दे॒वानां॑ य इन्मनो॑ यज॑मान॒ इय॑क्षति (3), अ॒भीत् अय॑ज्वनो भुवत् (4)

32. Indra

Riṣhi: Medhātithiḥ Kāṇvaḥ

8.32.1: Utter the rapturous chants on the deeds of Indra

8.32.2: He kills the Destroyers

8.32.3: Pierce the demon Arbuda

8.32.4: Indra will flow to you like the water from hill

8.32.5: Indra opens the dwelling having Ray-cows

8.32.6: The self-law of Indra

8.32.7: Indra has joy in the Word

8.32.8: Bring the Soma-food

8.32.9: May we march together

8.32.10: He does perfect actions for our growth

8.32.11: One of a hundred willings

8.32.12: He brings his protections inside us

8.32.13: He is a continent of bliss

8.32.14: He conquers the inspired knowledge

8.32.15: No one can say he is not generous

8.32.16: No debt for one having the Word

8.32.17: Utter the wisdom-words (*brahma*)

8.32.18: He discomforts his foes

8.32.19: You go to striving men

8.32.20: Drink Soma by your self-law

8.32.21: Soma offered by angry persons

8.32.22: Come here from the three far-off realms

8.32.23: May our words reach you

8.32.24: Pour the Soma to Indra, the handsome one

8.32.25: He smote the demon Phaliga

8.32.26: Killed Ahishuva and others

8.32.27: He is invincible

8.32.28: Indra wakes to knowledge amidst gods

8.32.29: His golden steeds

8.32.30: The praise of Priyamedha

Metre: Gāyatrī

8.32.1:

O Kaṇva-s (sages), utter the rapturous chants (2,4),
on the deeds of Indra, imbibing Soma, the remover of foes (1,3).¹

[*gātha*: words in the form of chant or praise, (1.43.4);
rjīṣhiṇaḥ: remover of foes, (1.87.1); from *rj*: to break;]

8.32.2:

The forceful Indra impels the waters to move (2).
He kills the destroyers, Sṛbinda, Anarshani, Pipru and Ahīshuva (1).²
[*riṇate*: to move, (5.58.6);
dasyu: destroyers, demons]

8.32.3:

Pierce the vast abode of Arbuda with the abundance (1).
O Indra, perform the virile task (2).³
[*varshmāṇam*: with the abundance, (10.63.5, 10.125.7), (*varshman*)]

8.32.4:

(On your behalf) I invoke the handsome and forceful Indra (2,4),
for protection and for the inspired knowledge (5,1).
(He will flow to you) like the water down a hill (3).⁴
[mantra addressed to his fellow worshippers;
tūrpāśham: water (Yāska, S);
tūrnāyaḥ: hastening, (1.3.8)]

¹ प्र कृतानि ऋजीषिणः कण्वा इन्द्रस्य (1),

गाथया मदे (2), सोमस्य (3), वोचत (4)

² यः सुर्विन्दम् अनर्शनिं पिष्टुं दासम् अहीशुवम् वर्धीत् (1),

उग्रो रिणन् अपः (2)

³ नि अर्बुदस्य विष्टपं वर्ष्माणं बृहतः तिर (1), कृषे तदिन्द्र पौंस्यम् (2)

⁴ प्रति श्रुताय वो (1), धृषत् (2), तूष्णींशं न गिरेरधि (3),

हुवे सुशिप्रम् (4), ऊतये (5)

8.32.5:

(O Indra) who has become rapturous by Soma (2),
open the dwelling having the Ray-cows and the life energies (4,1),
just like (opening up) a city, O hero (3).⁵

8.32.6:

(O Indra), come to us from afar by your self-law (3),
if you are pleased with our Soma-offerings and utterances (1),
and want to establish joy in us (2).⁶

[*chana*: joy, (6.4.2); delight, (8.19.11);]

8.32.7:

O Indra who has joy in the Word (2),
we are your adorers (1).
O Soma-drinker, may you animate us (3).⁷

[*jinva*: animate, (3.3.7); to move, (3.15.6)]

8.32.8:

O one who is completely joyful, bring us the Soma-food (1),
which is unwasting (2).

O Maghavan, your riches are abundant (3).⁸

[*pitu*: Soma, Soma-food, (1.61.7), (1.69.2);

bhūri: many, (8.11.5); abundant, (10.79.1);

avikṣhitāsaḥ: unwasting, (7.1.24);]

⁵ स गोः अर्धस्य वि ब्रजं (1), मन्दानः सोम्येभ्यः (2),
पुरं न शूर (3), दर्शसि (4)

⁶ यदि मे रारणः सुत उक्थे (1), वा दधसे चनः (2),
आरात् उषं स्वधा गहि (3)

⁷ वयं घां ते अपि धमसि स्तोतारं (1), इन्द्र गर्बणः (2),
त्वं नो जिन्व सोमपाः (3)

⁸ उत नः पितुम् आ भर संरराणो (1), अविक्षितम् (2),
मघवन् भूरि ते वसु (3)

8.32.9:

(O Indra), make us rich in light (1),
 full of life-energies and golden lustres (2).
 May we march together with the Words of revelation (3).⁹
 [*iḷābhiḥ*: Words of revelation, (7.3.7);
sam rabhemahi: march together, (1.53.4), (1.53.5);]

8.32.10:

We invoke Indra (2),
 whose arms uphold gracefully the work for our protection (3),
 and to whom the great hymns are addressed (1).
 He does perfect actions for his increase (in us) (4).¹⁰
 [*avase*: for his increase (in us), (1.17.2); for protection (S)
sādhū: who achieves perfection, (5.1.7); efficient in works, (1.70.6);
karasnum: arms engaged in work (S, Yāska);
srprā: to glide, to stretch out gracefully, (3.18.5);
bṛbat:mahat: great, vast (S, Yāska);]

8.32.11:

In battles he of a hundred willings, does these (deeds) (1),
 (such as) the killing of Vṛtra (2).
 (He gives) abundant riches for his adorers (3).¹¹
 [*īm*: these deeds; it is also a basic seed sound in Tai. Sam. (7.1.19.9)
 (*īmkārāya svāhā*)]

⁹ उ॒त नो॒ गोम॑तः कृ॒धि॒ (1), हि॒र॒ण्य॑व॒तो अ॒भि॒नः॒ (2), इ॒ळा॒भिः॒ सं र॑भेमहि (3)

¹⁰ बृ॒वत्-उ॒क्थं॑ (1), ह॒वाम॑हे (2), सु॒प्र-क॑र॒स्नुम् उ॒तये॑ (3),

सा॒धु कृ॒ण्वन्त॑म् अ॒वसे॑ (4)

¹¹ यः सं॒स्थे चि॒त् श॒तक्र॑तुः आ॒त् ई॑ कृ॒णोति॑ (1),

वृ॒त्रहा॑ (2), ज॒रि॒तृभ्यः॑ पु॒रू॒वसुः॑ (3)

8.32.12:

May the potent Indra make us strong (1).

He carries gifts (for sacrificers) (2).

May Indra bring inside (us) his many protections (3).¹²

[*dānava*: one who carries gifts, (Indra); a demon, (5.32.7)]

8.32.13:

He in his vastness is a continent of bliss (1),

a friend of Soma-giver and he carries him safely through (2).

To that Indra raise the chant (3).¹³

[*avani*: continent (of bliss);

This mantra is almost same as (1.4.10).

Indra is the giver of light in the Veda. He is the mind-power released from the limits and obstructions of the nervous consciousness. It is this enlightened intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehood of sense as stated in (1.4.1). The light and power of Indra befriends the human soul and carries it safe through the battle against the demonic foes, to the end of its march, to the summit of its aspiration.]

8.32.14:

He, the great one, comes near us (1).

He, firm in (inner) battles, conquers the inspired knowledge (2).

By his might, he is the lord of many things (3).¹⁴

¹² स नः शक्रः चिदा शक्रद् (1), दानवाँ (2),

अन्तराभरः इन्द्रो विश्वाभिरूतिभिः (3)

¹³ यो रायो अवनिः महान् (1), सुपाः सुन्वतः सखा (2),

तमिन्द्रमभि गायत (3)

¹⁴ आ-यन्तारं महि (1), स्थिरं पृतनासु श्रवोजितम् (2),

भूरेः ईशानम् ओजसा (3)

8.32.15:

No one can oppose his energies and his true words (1).

No one can say that he is not generous (2).¹⁵

[*shachībhiḥ*: his energies, (7.6.4)]

8.32.16:

There is no debt for men who have the Word (1),

and those who eagerly press the Soma for gods (2).

Those who do not oppose the hostiles cannot drink the Soma (3).¹⁶

[*apraṭi*: those who do not oppose (the hostiles), (1.53.6);

prāshūḥ: be swift, (1.40.1);

ṛṇam: debt, (4.3.10); associated with the idea of movement;

ṛṇaḥ: one who runs, (6.12.5)]

8.32.17:

Sing to the wonderful one (1).

Voice the utterances of hymns to the Wonderful One (2).

Utter the wisdom-word (*brahma*) to the Wonderful One (3).¹⁷

[*panya*: the wonderful one (8.74.10)]

8.32.18:

(Indra discomferts) hundreds and thousands of foes (2);

his plenitude is not besieged, he the wonderful one (3,1).

Indra increases (his powers in the sacrificer (4).¹⁸

[*avṛta*: unbeseiged, (6.14.5)]

¹⁵ नकिरस्य शचीनां नियन्ता सूनृतानाम् (1), नकिर्बक्ता न दादिति (2)

¹⁶ न नूनं ब्रह्मणाम् ऋणं (1), प्राशूनाम् अस्ति सुन्वताम् (2),
न सोमो अप्रता पपे (3)

¹⁷ पन्य इदुप गायत (1), पन्य उक्थानि शंसत (2),
ब्रह्मा कृणोत पन्य इत् (3)

¹⁸ पन्य (1), आ दर्दिरत् शता सहस्रा (2), बाजी अवृतः (3),
इन्द्रो यो यज्वनो वृधः (4)

8.32.19:

O Indra, you are invoked by striving men (2).

You go to them because of your own self-law (1).

Drink the pressed Soma (3).¹⁹

[Line 1: Indra goes to the aspirants of his own accord, because of his own nature. He does not go desiring Soma and offerings.]

8.32.20:

Drink the milk of your own milch-cows (1);

(drink) Soma with its energy currents (2).

O Indra, the (Soma) here is yours (3).²⁰

[*tugryam*: the energy currents, see (8.99.7), (1.33.13)]

8.32.21:

Do not go to (the Soma offered by) angry persons (1).

Do not go to the Soma-pressing done in a place without joy (2).

Drink this Soma given by us (3).²¹

[The energies created by the work of angry persons are negative and harmful.

rātam: given, (10.116.7); *ati ihi*: pass by, (do not go);

arape: place with no delight, (10.63.16)]

8.32.22:

You have seen us praising you (3),

come here from the three far-off realms (1).

Pass by all other persons of five nations (2).²²

¹⁹ वि षू चर स्वधा अनुं (1), कृष्टीनाम् अन्वाहुवः इन्द्र (2), पिब सुतानाम् (3)

²⁰ पिब स्व-धैनवानाम् (1), उत यः तुग्रे सचा (2), उत अपमिन्द्र यः तव (3)

²¹ अति इहि मन्थु-षाविणं (1), सुषुवांसम् उपारणे (2), इमं रातं सुतं पिब (3)

²² इहि तिस्रः परावत (1), इहि पञ्च जनाँ अति (2),

धेना इन्द्र अव-चाकशत् (3)

[Line 1: *tisra parāvataḥ*: the three supreme stations, *sat chit ānanda* (*tridhātu* in RV);

dhenā: streams, speech, (1.2.3);

pancha janāḥ: beings in one or more of the five states of consciousness;]

8.32.23:

Just as the Sun releases his rays (1),

may you release (your riches) to us (2).

May my words, together, reach you (without fail) (3),

just as water flows to a low place (4).²³

[*sadhryak*: together]

8.32.24:

O priest of the pilgrim journey, pour swiftly the Soma (1),

to the hero, the handsome one (2).

Bring the pressed out Soma for his drink (3).²⁴

8.32.25:

(To recover) the waters, he smote Phaliga (1).

He made the waters to flow down (2).

He established the ripeness (or immortality) in the Ray-cows (3).²⁵

[*phaligaḥ*: the demon who hides the Ray-cows and waters;

(1.62.4) and (1.121.10) declare the identity of Adri, Phaliga and Vala.

nyak: downwards, (10.60.11)]

²³ सूर्यो रश्मिं यथा सृज (1), आत्वा यच्छन्तु (2),

मे गिरः (3), निम्नम् आपो न सृध्यक् (4)

²⁴ अध्वर्यवा तु हि विश्व सोमं (1), वीराय शिप्रिणे (2),

भरा सुतस्य पीतये (3)

²⁵ य उद्रः फलिगं भिनत् (1), न्यक् सिन्धून् अवासृजत् (2),

यो गोषु पक्कं धारयत् (3)

8.32.26:

The luminous Indra killed Vṛtra (1),
Aurnavābha and Ahīshuva (2).
He smote Arbuda with the snow (3).²⁶

[*ṛchīshamam*: luminous; equal to the luminous ṛk mantra, (1.61.1)]

8.32.27:

Sing the wisdom-words given by the gods to Indra (3).
He is fierce, invincible (1).
manifesting the force wholly (2).²⁷

[*prasakṣhat*: one who wholly puts out the force, (4.12.1);
aṣṭhālhāya: invincible, (3.15.4);]

8.32.28:

In the rapture of the Soma-food (2),
Indra amidst gods wakes to knowledge (3),
about all his workings (1).²⁸

[*vratā*: workings]

8.32.29:

May the two golden steeds, rejoicing together (1),
carry him to the delight abiding here (2).²⁹

[*hitam*: abiding, (4.7.6);
prayah: delight, (8.19.22)]

²⁶ अहन् वृत्रम् ऋचीषम् (1), और्णवाभम् अहीशुवम् (2),

हिमेन अविध्यत् अर्बुदम् (3)

²⁷ प्र व उग्राय निष्टुरे अषाळ्हाय (1), प्रसक्षिणे (2), देवत्तं ब्रह्म गायत (3)

²⁸ यो विश्वानि अभि ब्रता (1), सोमस्य मदे अन्धसः (2),

इन्द्रो देवेषु चेतति (3)

²⁹ इह त्या संधमाया हरी हिरण्यकेश्या (1), वोळ्हाम् अभि प्रयो हितम् (2)

8.32.30:

May the steeds praised by Priyamedha (2),
bring you here for the Soma-drink (3).
You are praised by many (1).³⁰

33. Indra

Riṣhi: Medhātithiḥ Kāṇvaḥ

- 8.33.1:** The stream of purified Soma
8.33.2: Soma released in the place of need
8.33.3: Riches to Kāṇva-s
8.33.4: Medhyātithi riṣhi, sing to Indra
8.33.5: Left and right hands
8.33.6: He is opulent in his lights
8.33.7: How does Indra establish strength in man
8.33.8: O Indra, no one can control you
8.33.9: Indra responds to the call at once
8.33.10: You are known as the enjoyer
8.33.11: Your horses are mighty
8.33.12: Straight-going one
8.33.13: Our hymns (*giraḥ*), *brahma* and *uktha*
8.33.14: Horses bring you to our Soma
8.33.15: Place our stoma-laud close to you
8.33.16: Indra does not punish human beings
8.33.17: Will-power of woman is swift
8.33.18: Chariot-yoke
8.33.19: O woman, you are a knower of mantra
Metre: 1-15, Bṛhatī; 16-18, Gāyatrī; 19, Anuṣṭup;

³⁰ अर्वाञ्च त्वा पुरुषुत (1), प्रियमैधस्तुता हरी (2), सोमपेयाय वक्षतः (3)

8.33.1:

O Vṛtra-killer, the stream of purified Soma (3),
 (is made to flow) like water to you, by us the Soma-offerers (1).
 For your sitting the singers have spread around (4),
 the sacred grass seat (2).¹

8.33.2:

O treasure, the men uttering the hymns cry out to you (1,3,5),
 when the Soma is released in the place of need (2,4).
 When will Indra come to our dwelling (7),
 bellowing like a bull thirsting for the pressed Soma (8,6)?²

[*vaso*: O treasure;

nireka: a place in need, (1.51.14), (7.20.8)]

8.33.3:

You give riches in thousands to Kaṇva-s (2),
 O overcomer of foes, one of impetuous violence (1).
 We seek at once the Rays of knowledge (5),
 having a mature form, O all-seeing Maḡhavan (3,4).³

[*pishanga rūpam*: one of golden-red form, (2.3.9); mature-form
dhṛṣhat: one who overpowers foes, (1.54.4)]

¹ वयं घं त्वा सुतावन्त आपो न (1), वृक्त्वर्हिषः (2),
 एवित्रस्य प्रस्रवणेषु वृत्रहन् (3), परिं स्तोतारं आसते (4)

² स्वरन्ति त्वा (1), सुते (2), नरो वसो (3), निरेक (4), उक्थिनः (5),
 कदा सुतं तृषाण (6), ओक आ गम इन्द्र (7), स्वब्दीव वंसंगः (8)

³ कण्वैभिः (1), धृष्णवा धृषद् (2), वाजं दधि सहस्रिणम् (3),
 पिशङ्गरूपं (3), मघवन् विचर्षणे (4), मक्षू गोमन्तम् ईमहे (5)

8.33.4:

When the Soma is ready (5),
 Indra (Vajrin) comes to us in his golden chariot (6),
 to which the horses are yoked (4).
 O Medhyātithi, drink the (Soma) and sing (3,1),
 to that Indra in rapture caused by Soma-food (2).⁴
 [Line 4: that Indra: Indra who comes to us]

8.33.5:

Indra, the master, with his perfect will is lauded by us (2).
 His left hand is perfect and also his right (1).
 He is the doer of a hundred works (3).
 His opulence is of a thousand-fold (4).
 Indra destroys the cities (of foes) and is attained by hymns (5).⁵
 [Line 1: left and right hands are symbolic;
dakṣhiṇa: right (hand); light of discernment, (8.39.5);
savya: left (hand); beauty;
inaḥ: master, (10.3.1);
āritaḥ: one obtained (or attained) by hymns, (1.101.4)]

8.33.6:

He is the overcomer of foes and is unencircled (1).
 He is dedicated in combats (2).
 He is opulent in his lights and is the overthrower (3).
 He is lauded by many (4).
 By the will of works, the mighty one is like light (5).⁶

⁴ पाहि गाय (1), अन्धसो मद इन्द्राय (2), मेध्यातिथे (3),
 यः संमिश्रलो हय्योः यः (4), सुते (5), सचा बज्री रथो हिरण्ययः (6)
⁵ यः सुषव्यः सुदक्षिण (1), इनो यः सुक्रतुः गुणे (2),
 य आकरः सहस्रा (3), यः शतामघ (4), इन्द्रो यः पूर्भित् आरितः (5)
⁶ यो धृषितो यो अवृतो (1), यो अस्ति शमश्रुषु श्रितः (2),
 विभूतद्युमः च्यवनः (3), पुरुष्टुतः (4), क्रत्वा गौरिव शाकिनः (5)

[*vibhūta-dyumna*: opulent in his lights;
chyavanaḥ: overthrower, (10.69.5); *gauḥ*: light, (3.7.2)]

8.33.7:

Who knows drinking the pressed Soma together (with gods) (1)?
How does he establish the strength (in man) (2)?
He destroys cities by his might (3).
He, the handsome one, becomes joyful (4),
with the (intake of) Soma-food (5).⁷

8.33.8:

Just as wild elephants pour down their dews of passion (1),
Indra establishes in many places his powers of movement (2).
No one can control you; come to our Soma-pressing (3).
You move widely by your strength (4).⁸
[*mahān*: wide, (1.36.9); vast, (10.4.2); *vāraṇaḥ*: elephant;
charatham: powers of movement, (1.58.5)]

8.33.9:

He is fierce, unmoved, firm (1).
He is perfected for battle (2).
When Indra hears the call of the adorer (3),
he is not separated (from us) (4),
but comes (to the call) (5).⁹
[*na yoṣhat*: not separated, (4.2.9);
yoṣhati: see (8.31.17);
samskṛtaḥ: perfected; occurs twice in RV;]

⁷ क ई वेद सुते सचा पिबन्तं (1), कद् वयो दधे (2),

अयं यः पुरो विभिनत्ति ओजसा (3), मन्दानः शिप्रि (4), अन्धसः (5)

⁸ दाना मृगो न वारणः (1), पुरुत्रा चरथं दधे (2),

नकिष्ठा नि यमत् आ सुते गमो (3), महान् चरसि ओजसा (4)

⁹ य उग्रः सन् अनिष्टृतः स्थिरो (1), रणाय संस्कृतः (2),

यदि स्तोतुः मयवा शुणवत् हवं (3). नेन्द्रो योषति आ गमत् (4)

8.33.10:

It is certainly true that you are the showerer (1).
 With your rushing speed, you are never encircled (2).
 O fierce one, you are well-known as the enjoyer (3).
 Whether you are far away or nearby (4,6),
 you are known as the mighty one (5,7).¹⁰

[*vr̥sha*: enjoyer, (1.140.2);
jūtiḥ: swift urgings, (3.3.8, 3.12.3);
vr̥shajūti: rushing speed, (5.35.3)]

8.33.11:

O strong ones, your reins are strong (1).
 O mighty ones, your golden whips are mighty (2).
 O Maghavan, your car is a showerer (3),
 your horses are mighty (4).
 O one of hundred willings, you are a showerer (of gifts) (5).¹¹
 [*vr̥shanah*: strong ones, (3.27.15)]

8.33.12:

The mighty one is he who presses (the Soma) (1).
 He, the showerer is one who releases the Soma (2).
 O straight-going, bring us (felicities) (3).
 O showerer, the mighty power is established in the rivers (4).
 The horses are placed in your front (5).¹²
 [*dadhanve*: having established, (2.5.3)]

¹⁰ सत्यम् इत्या वृषेदसि (1), वृषजूतिः नो अवृतः (2),
 वृषा हि उग्रं शुण्विषे (3), परावति (4), वृषो (5), अर्वावति (6), श्रुतः (7)

¹¹ वृषणस्ते अभीशवो (1), वृषा कशा हिरण्ययी (2),
 वृषा रथो मघवन् (3), वृषणा हरी (4), वृषा त्वं शतक्रतो (5)

¹² वृषा सोता (1), सुनोतु ते वृषन् (2), ऋजीपिन् आ भर (3),
 वृषा दधन्वे वृषणं नदीषु (4), आ तुभ्यं स्थातः हरीणाम् (5)

8.33.13:

O most powerful Indra, come here to drink the sweet Soma (1).
 May Maghavan in front of yajamāna hear (2).
 our hymns, the wisdom-words and the utterances (3),
 he of perfect will (3).¹³

[*giraḥ*: hymns of words;

brahma: wisdom-words, (*mantra*);

nāyam: yajamāna; leader of the rite, (6.24.10), (6.46.11);

S splits *nāyam* with *na* + *ayam*, and declares, 'Indra cannot hear our hymns etc.' What a difference!]

8.33.14:

May the horses yoked to your car (2),
 bring you, who is seated in the car (1),
 to our Soma pressing (4),
 by passing others, O Shatakratu, slayer of Vṛtra (3,5).¹⁴

8.33.15:

O greatest among the great (1),
 place our affirmative laud most close to you (2),
 O dweller in the light, Soma-drinker (4).
 Most peaceful are we in your rapture with our Soma (3).¹⁵

[*dyukṣha*: one who dwells in the light, (2.2.1)

dhiṣhva: to place, (3.6.6);]

¹³ एन्द्रं याहि पीतये मधुं शबिष्ठ सोम्यम् (1),

नायम् अच्छा मघवां शुणवद् (2), गिरो ब्रह्म उक्था च (3), सुक्रतुः (4)

¹⁴ वहन्तु त्वा रथेष्ठामा (1), हरयो रथयुजः (2),

तिरः चित् अर्यं (3), सर्वनानि (4), वृत्रहन् अन्येषां या शतक्रतो (5)

¹⁵ अस्माकम् अद्य अन्तमं स्तोमं धिष्व (1), महामह (2),

अस्माकं ते सर्वना सन्तु शतमा मदाय (3), युक्ष सोमपाः (4)

8.33.16:

The hero (Indra) has guided us (4).

He does not take pleasure (1,3),

in punishing him or me or any other (2).¹⁶

[Indra inflicts punishment only on the evil-beings. He does not harm any human being.]

8.33.17:

Indra has declared (1),

that the mind of the women cannot be restrained (2).

He also declared that their will-power is swift (3).¹⁷

[*raghu*: swift, (5.30.14); it has this meaning in all compound words such as, *raghudruva* (1.140.4), *raghupatva*, *raghuyat*, *raghusyat* etc. But S renders *raghu* as *laghu*, lowly, small; S renders line 3 as: 'Her intellect is small']

8.33.18:

The two horses (of Indra) together draw his chariot (1,3),
(towards the place of) the release of delight (2).

The mighty one (Indra) (is seated) above the chariot-yoke (4).¹⁸

[*vr̥ṣṇa*: mighty; *dhūh*: chariot-yoke;

uttara: above, (1.32.6);]

¹⁶ न॒हि (1), षः तव॒ नो म॒म शास्त्रे अ॒न्यस्य॒ (2), रण्य॑ति (3),

यो अ॒स्मान् बी॒र आन॑यत् (4)

¹⁷ इन्द्र॑श्चिद् घा तद॑ब्रवीत् (1), स्त्रिया॑ अ॒शास्यं॒ मनः॑ (2),

उ॒तो अह॑ क्रतुं॒ रघु॑म् (3)

¹⁸ स॒सी (1), चिद् घा म॑द॒च्युता॑ (2), मिथु॑ना व॒ह॒तो रथ॑म् (3),

ए॒वेद् धूः वृ॒ष्ण॒ उत्त॑रा (4)

8.33.19:

Look down (on earth) (1), do not look up (2).

Keep your feet close together (3).

May not your ankles be seen (4).

You, a woman, you have become a knower of the mantra (5).¹⁹

[Line (5) indicates that a woman has become a knower of mantra (wisdom-words), a *riṣhi*. She has to attend the assembly of *riṣhis*, most of whom were men. Lines (1-4) are injunctions for her outward modesty indicative of the times. S states that this verse is addressed to the son of Playoga who has changed his sex, from male to female. His comments are bizarre to say the least.]

34. Indra

Riṣhi: 1-15, Nīpātithiḥ Kāṇvaḥ;

16-18, Sahasram Vasurochiṣhaḥ Angirasaḥ;

8.34.1: We are happy with your rule from heaven

8.34.2: The roar of press-stones

8.34.3: The press-stone shake Soma

8.34.4: Kāṇva-s invoke you for plenitude

8.34.5: Our Soma as your first drink

8.34.6: O one with perfect thoughts

8.34.7: You have many increasings

8.34.8: May Agni bring you here

8.34.9: Joy is released by your steeds

8.34.10: Soma is offered with *svāhā* chant

8.34.11: Come to our *shruti* sung nearby

8.34.12: One with well-nourished horses

8.34.13: Come from the realms above

8.34.14: Ray-cows to us in thousands

8.34.15: Riches in hundreds of *ayuta*

8.34.16: Come with Varochisha-s

¹⁹ अधः पश्यस्व (1), मा उपरि (2), संतरां पादकौ हर (3),

मा ते कशष्कौ दृशन् (4), स्त्री हि ब्रह्मा बभूविथ (5)

8.34.17: Steeds flaming like Sun

8.34.18: Horses are a gift from beyond

Metre: 1-15, Anuṣṭup; 16-18, Gāyatrī;

[The first fifteen verses, 1-15, have the same second half.]

8.34.1:

O Indra, may you come here with your horses (1),
for the perfect hymn of Kaṇva (2).

Since you are ruling the heaven (we are happy) (3).

O lord of heavenly treasure, return to heaven (4).¹

8.34.2:

May the pressing stones crying out on the release of Soma (1),
bring you here with its peal (2).

O lord of heavenly treasure, return to heaven (3).

Since you are ruling the heaven (we are happy) (4).²

8.34.3:

The rim of these (press-stones) shakes the Soma (1),
just as a wolf (terrifies) a sheep (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, return to heaven (4).³

[*urām*: sheep; *nemi*: rim;]

¹ एन्द्रं याहि हरिभिः (1), उप कण्वस्य सुष्टुतिम् (2).

दिवो अमुष्य शासन्तो (3), दिवं यय दिवा-वसो (4)

² आ त्वा ग्रावा वदन्निह सोमी (1), घोषेण यच्छतु (2),

दिवो अमुष्य शासन्तो (3), दिवं यय दिवावसो (4)

³ अत्रा बि नेमिः एषाम् (1), उरां न धूनुते वृकः (2),

दिवो अमुष्य शासन्तो (3), दिवं यय दिवावसो (4)

8.34.4:

The Kaṇva-s invoke you here for protection (1),
and the gain of plenitude (2).

Since you are ruling the heaven (we are happy) (3);

You are the lord of heavenly treasure return to heaven (4).⁴

8.34.5:

I establish for you the pressed out Soma (1),
as the first drink, O mighty one (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, may you return to heaven (4).⁵

8.34.6:

O perfect many-thoughted one, come to us (1).

O universal thought, come to us with your protections (2).

Since you are ruling the heaven (we are happy) (3);

O lord of heavenly treasure, return to heaven (4).⁶

[*vishvataḥ*: on every side,

puramdhi: many thoughted, (10.30.1)

smat: has the meaning of *su*, perfect, blissful, (1.51.15) (KS)]

⁴ आ त्वा कण्वा इहावसे हवन्ते (1), वार्जसातये (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

⁵ दधामि ते सुतानां (1), वृष्णे न पूर्वपाप्यम् (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

⁶ स्मत्पुंरधिः न आ गंहि (1), विश्वतोधीः न ऊतये (2),

दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

8.34.7:

May you come to us, the one with vast thoughts (1),
with thousand increasings and a hundred treasures (2).
Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).⁷

[*mahemate*: see, (8.13.11)]

8.34.8:

May (Agni) the invoker, placed in man (1),
adorable amidst gods, bring you here (2).
Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).⁸

[*devatra*: among the gods, (5.20.1)]

8.34.9:

May your steeds from which the joy is released (1),
bring you here just as the two wings bring the bird (2).
Since you are ruling the heaven (we are happy) (3);
O the lord of heavenly treasure, return to heaven (4).⁹

8.34.10:

O Noble one, come (1),
to drink the Soma offered with *svāhā* all around (2).
Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹⁰

⁷ आ नो॑ याहि॒ महे॒मते॒ (1), सह॑स्रो॒ते शता॑मघ (2),

दि॒वो अ॒मुष्य॒ शास॑तो (3), दि॒वं य॒य दि॒वाव॑सो (4)

⁸ आ त्वा॒ होता॒ मनु॑र्हि॒तो (1), दे॒वत्रा॑ व॒क्षत् ई॒ड्यः॑ (2),

दि॒वो अ॒मुष्य॒ शास॑तो (3), दि॒वं य॒य दि॒वाव॑सो (4)

⁹ आ त्वा॑ म॒दच्यु॒ता ह॑री (1), इ॒येन॑ प॒क्षेव॑ व॒क्षतः॑ (2),

दि॒वो अ॒मुष्य॒ शास॑तो (3), दि॒वं य॒य दि॒वाव॑सो (4)

¹⁰ आ या॑हि अ॒र्य (1), आ परि॒ स्वाहा॑ सोम॑स्य पी॒तये॑ (2),

दि॒वो अ॒मुष्य॒ शास॑तो (3), दि॒वं य॒य दि॒वाव॑सो (4)

[*svāhā*: that which is offered whole heartedly]

8.34.11:

Come here to our *shruti* sung near by and our utterances (1);
bestow delight on us (2).

Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹¹

[*upashruti*: (hymns) sung nearby (S)]

8.34.12:

O one with well-nourished horses (2),
come to us with your well-nourished horses with perfect form (1),
Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹²

8.34.13:

Come to us from the mountains (1),
and from the abode high above the oceans (2).
Since you are ruling the heaven (we are happy) (3);
O lord of heavenly treasure, return to heaven (4).¹³

[*vishtapa*: supreme abode, see (8.69.7);]

¹¹ आ नो याहि उपश्रुति उक्थेषु (1), रणया इह (2),
दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

¹² सरूपैः आ सु नो गहि संभृतैः (1), संभृताश्चः (2),
दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

¹³ आ याहि पर्वतेभ्यः (1), समुद्रस्य अधि विष्टपः (2),
दिवो अमुष्य शासतो (3), दिवं यय दिवावसो (4)

8.34.14:

O hero, bestow on us in thousands (2),
the Ray-cows and the life-energies (1).
Since you are ruling the heaven (we are happy) (3):
O lord of heavenly treasure, return to heaven (4).¹⁴

8.34.15:

Bring us (the felicities) in thousands (1),
and hundreds of *ayuta* (2).
Since you are ruling the heaven (we are happy) (3):
O lord of heavenly treasure, return to heaven (4).¹⁵
[*ayutāni*: ten thousands;]

8.34.16, 8.34.17:

We, Indra and the thousand Varochiṣha-s obtain (1),
the mighty life-energies (steeds) and Ray-cows (2);
they are straight going, swift as wind, ruddy in glow (3),
quick-footed, flaming like the Sun (4).^{16,17}
[*aruṣhāsaḥ*: ruddy in glow, (7.16.3)]

8.34.18:

(These horses are) a gift from the realm beyond (1),
and they are swift with fast-rolling wheels (for their cars) (2).
With them we depart to the middle of the forest-delight (3).¹⁸

¹⁴ आ नो गव्यानि अश्व्यां (1), सहस्रां शूर दर्दहि (2).

दिवो अमुष्य शासंतो (3), दिवं यय दिवावसो (4)

¹⁵ आ नः सहस्रशो भेरा (1), अयुतानि शतानि च (2).

दिवो अमुष्य शासंतो (3), दिवं यय दिवावसो (4)

¹⁶ आ यत् इन्द्रश्च दद्वहे सहस्रं वसु-रोचिषः (1).

ओजिष्ठमश्व्यं पशुम् (2)

¹⁷ य ऋज्रा वात-रंहसो अरुषासौ (3), रघुष्यदः भ्राजन्ते सूर्या इव (4)

¹⁸ पारावतस्य रातिषु (1), द्रवत्-चक्रेषु आशुषु (2), तिष्ठं वनस्य मध्य आ (3)

35. Ashvins

Riṣhi: Shyāvāshvaḥ Ātreyaḥ

[This hymn is divided into 8 subhymns of three verses each; the second or the last half of the three verses are almost same or identical.]

- 8.35.1: Along with Āditya-s, Rudra-s etc.
- 8.35.2: With heaven, earth, mountains
- 8.35.3: With Bhṛgu-s, Marut-s and waters
- 8.35.4: O Ashvins, become awake to our call
- 8.35.5: Accept our stoma-laud
- 8.35.6: Accept our pilgrim-yajna
- 8.35.7: Come by triple path
- 8.35.8: Come like swans to a garden
- 8.35.9: Come like buffaloes to water
- 8.35.10: Establish successors in us
- 8.35.11: Come with Uṣha and Sūrya of one mind
- 8.35.12: Establish the energies in us
- 8.35.13: Come with Mitra-Varuṇa
- 8.35.14: Come with Angirasa seers and Viṣṇu
- 8.35.15: Come with Ṛbhu-s and Marut-s
- 8.35.16: Animate in us the power of mantra
- 8.35.17: Animate in us the hero-force
- 8.35.18: Animate the people
- 8.35.19: Hear the call of Atri
- 8.35.20: The perfect hymn
- 8.35.21: Direct the pilgrim-yajna (to us)
- 8.35.22: Direct your chariot down to us
- 8.35.23: Words of obeisance
- 8.35.24: Establish the ecstasy in the giver

Metre: 1-21, Upariṣṭājjyotiḥ (12/8/12/12); 22,24 Pangktiḥ; 23, Mahābrhati (8/8/8/8/12)

8.35.1:

Companioned with Āditya-s, Rudra-s and Vasu-s (2),
and Agni, Indra, Varuṇa and Viṣṇu (1),
and taking a common delight with Uṣha, Sūrya (3),
may you drink the Soma, O Ashvins (4).¹

8.35.2:

Companioned with the heaven, earth and mountains (2),
and all the thoughts, beings and life-energies (1),
and taking a common delight with Uṣha and Sūrya (3),
may you drink the Soma, O Ashvins (4).²

[*vājinā*: steeds, life energies]

8.35.3:

Companioned with Bhṛgu-s, Maruts and waters (2),
and All-gods, and thrice-eleven gods here (in the yajna) (1),
and taking a common delight with Uṣha and Sūrya (3),
may you drink the Soma, O Ashvins (4).³

8.35.4:

(O Ashvins), take pleasure in our yajna (1).
You two become awake to (our) call (2).
O Gods come here, to all our Soma-pressings (3),
along with Uṣha and Sūrya who take a common delight (4).
O Ashvins, bring us the impulsions (5).⁴

¹ अग्निनेन्द्रेण वरुणेन विष्णुना (1), आदित्यै रुद्रैर्वसुभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमग्निना (4)

² विश्वाभिः धीभिः भुवनेन वाजिना (1), दिवा पृथिव्याद्विभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमग्निना (4)

³ विश्वेदेवैः त्रिभिः एकादशैः इहा (1), अद्भिः मरुद्भिः भृगुभिः सचाभुवा (2),
सजोषसा उषसा सूर्येण च (3), सोमं पिबतमग्निना (4)

⁴ जुषेथां यज्ञं (1), बोधतं हवस्य मे (2), विश्व इह देवौ सवना अब गच्छतम् (3),
सजोषसा उषसा सूर्येण च (4), इषं नो वोळ्हमग्निना (5)

[*ava*: towards, (1.127.5);

bodhatam: you two become awake, (8.38.1); *iṣham*: impulses;]

8.35.5:

Accept our affirmative laud with pleasure (1),

just as an youth accepts an invitation of a lady (2).

O Gods, come here to all our Soma pressings (3).

O Ashvins bring us the impulses (5),

along with Uṣha and Sūrya who take a common delight (4).⁵

8.35.6:

Accept with pleasure our words of hymns (1),

accept our pilgrim-yajna (2).

O Gods, come here to all our Soma-pressings (3).

along with Uṣha and Sūrya who take a common delight (4).

O Ashvins, bring us the impulses (5).⁶

8.35.7:

(O Ashvins) may you come to the pressed Soma (2,4),

just as the Haridrava plants sprout in a garden (1),

or buffaloes rush (to the garden) (3).

O Ashvins, come by the triple path (6),

along with Uṣha and Sūrya of one mind (5).⁷

[*haridrava*: a common yellowish plant, (1.50.12);

sajoṣhasaḥ: of one mind (5.4.4), companioned by, (10.110.3)]

⁵ स्तोमं जुषेथां (1), युवशेवं कन्यनां (2), विश्वेह देवौ सवनावं गच्छतम् (3),

सजोषसा उषसा सूर्येण च (4), इषं नो बोळ्हमश्विना (5)

⁶ गिरौ जुषेथाम् (1), अध्वरं जुषेथां (2), विश्वेह देवौ सवनावं गच्छतम् (3),

सजोषसा उषसा सूर्येण च (4), इषं नो बोळ्हमश्विना (5)

⁷ हारिद्रवेवं पतथो बनेत् (1), उप सोमं सुतं (2), महिषा इव (3),

अवं गच्छथः (4), सजोषसा उषसा सूर्येण च (3), त्रिर्वर्तिः यातमश्विना (4)

8.35.8:

May you come to the pressed Soma (3,5),
 (as eagerly as) swans alighting in a garden (1),
 or the travellers on a road (take joy in a garden) (2),
 or as the buffaloes (4).

O Ashvins, may you come by the triple path (6),
 along with Uṣha and Sūrya of one mind (7).⁸

8.35.9:

May you come to the pressed Soma (3,5),
 (as eagerly as) the birds alighting in a garden (1),
 or eagerly as the giver of offering (2),
 and as the buffaloes (4).

O Ashvins, may you come by the triple path (6),
 along with Uṣha and Sūrya of one mind (7).⁹

8.35.10:

May you drink (Soma), may you be satisfied (1),
 may you come (to us) (2).
 Establish in us successors, establish in us the riches (3).

O Ashvins, establish in us the energy (5),
 along with Uṣha and Sūrya who are of one mind (4).¹⁰

⁸ हंसाविब पतथो (1), अध्वगाविब (2), सोमं सुतं (3), महिषेव (4), अव
 गच्छथः (5), सजोषसा उषसा सूर्येण च (6), त्रिर्वर्तिः यातम् अश्विना (7)

⁹ श्येनाविब पतथो (1), हव्यदातये (2), सोमं सुतं (3), महिषेव (4), अव
 गच्छथः (5), सजोषसा उषसा सूर्येण च (6), त्रिर्वर्तिः यातम् अश्विना (7)

¹⁰ पिबतं च तृष्णुतं च (1), आ च गच्छतं (2), प्रजां च धत्तं त्रविणं च
 धत्तम् (3), सजोषसा उषसा सूर्येण च (4), ऊर्जं नो धत्तमश्विना (5)

8.35.11:

May we conquer, may we adore you (1),

may we be protected by you (2).

Establish in us the successors, establish in us the riches (3).

O Ashvins, establish in us the energy (5),

along with Uṣha and Sūrya who are of one mind (4).¹¹

8.35.12:

Destroy the foes, work with your friends (1).

Establish (in us) the successors, establish (in us) the wealth (2).

O Ashvins, establish in us the energy (4),

along with Uṣha and Sūrya who are of one mind (3).¹²

[*yataye*: to labour, (3.16.4)]

8.35.13:

May you (respond) to the call of adorer and come (2),

along with Mitra and Varuṇa, Dharma and Maruts (1).

O Ashvins, may you come with the Āditya-s (4),

along with Uṣha and Sūrya who take pleasure in us (3).¹³

8.35.14:

(Responding) to the call of adorer, may you come (2),

along with Angirasa seers, Viṣṇu and Maruts (1).

O Ashvins, may you come with the Āditya-s (4),

along with Uṣha and Sūrya who take pleasure in us (3).¹⁴

¹¹ जय॑तं च॒ प्र स्तु॑तं च॒ (1), प्र च॑ अ॒वतं॑ (2), प्र॒जां च॑ ध॒त्तं द्रवि॑णं च ध॒त्तम् (3),
स॒जोष॑सा उ॒षसा॑ सूर्ये॑ण च॒ (4), ऊ॒र्जं नो॑ ध॒त्तम॑श्विना (5)

¹² ह॒तं च॒ शत्रू॑न् य॒त॑तं च॒ मि॒त्रिणः॑ (1), प्र॒जां च॑ ध॒त्तं द्रवि॑णं च ध॒त्तम् (2),
स॒जोष॑सा उ॒षसा॑ सूर्ये॑ण च॒ (3), ऊ॒र्जं नो॑ ध॒त्तम॑श्विना (4)

¹³ मि॒त्रावरु॑णवन्ता उ॒त ध॒र्मव॑न्ता म॒रुत्व॑न्ता (1), ज॒रि॒तुः ग॑च्छथो ह॒वम् (2),
स॒जोष॑सा उ॒षसा॑ सूर्ये॑ण च॒ (3), आ॒दि॒त्यैः या॑तम् अ॒श्विना॑ (4)

¹⁴ अ॒ङ्गिर॑स्वन्ता उ॒त वि॒ष्णु॑वन्ता म॒रुत्व॑न्ता (1), ज॒रि॒तुर्ग॑च्छथो ह॒वम् (2),
स॒जोष॑सा उ॒षसा॑ सूर्ये॑ण च॒ (3), आ॒दि॒त्यैर्या॑तम॒श्विना॑ (4)

8.35.15:

(Responding) to the call of adorer may you come (2),
 along with Ṛbhus and Vāja, the mighty ones and Maruts (1),
 O Ashvins, may you come with the Āditya-s (4),
 along with Uṣha and Sūrya who take pleasure in us (3).¹⁵

[Ṛbhu and Vāja are the divine artisans; 'ṛbhumantam vājavantam'
 occurs in (3.52.6); see (8.93.34)]

8.35.16:

(O Ashvins), animate in us the (power of) mantra (1),
 animate in us the thoughts (2).
 Kill the demons, ward off the disease (3).
 O Ashvins, press out the Soma (5),
 along with Uṣha and Sūrya, who take common pleasure (4).¹⁶

[*sedha*: ward off, (8.7.5), (8.7.7);

jinva: to move, (3.15.6); to animate, (3.3.7);]

8.35.17:

Animate in us the hero-force, animate in us the gods (1).
 Kill the demons, ward off the disease (2).
 O Ashvins, press out the Soma (4),
 along with Uṣha and Sūrya, who take common pleasure (3).¹⁷

[*nṛ̥n*: gods, (4.2.15);

kṣhatram: hero-force, (6.8.6)]

¹⁵ ऋभुमन्ता वृषणां वाजीवन्ता मरुत्वन्ता (1), जरितुः गच्छथो हवाम् (2),
 सजोषसा उषसा सूर्येण च (3), आदित्यैर्यातमश्विना (4)

¹⁶ ब्रह्मं जिन्वतम् (1), उत जिन्वतं धियो (2), हुतं रक्षांसि सेधतम् अमीवाः (3),
 सजोषसा उषसा सूर्येण च (4), सोमं सुन्वतो अश्विना (5)

¹⁷ क्षत्रं जिन्वतम् उत जिन्वतं नृन् (1), हुतं रक्षांसि सेधतम् अमीवाः (2),
 सजोषसा उषसा सूर्येण च (3), सोमं सुन्वतो अश्विना (4)

8.35.18:

O Ashvins, animate the milch cows, animate the people (1),
kill the demons, ward off the disease (2).

O Ashvins, press out the Soma (4),
along with Uṣha and Sūrya, who take common pleasure (3).¹⁸

8.35.19:

(O Ashvins), may you hear the ancient hymn of praise (2),
just like (the sage) Atri (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (4),
along with Uṣha and Sūrya who are of one mind, O Ashvins (3).¹⁹

[*madachyuti*: from whom drips the rapturous inspiration, (8.74.13);
tiroahnyam: with the disappearance of the day, (3.28.3), (3.28.6);]

8.35.20:

(O Ashvins) (accept) the perfect hymn released (2),
as if it were a creation (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

(Accept the Soma) with the disappearance of the day (5),
along with Uṣha and Sūrya who are of one mind, O Ashvins (6).²⁰

[*sargān*: creations, (4.23.6)]

¹⁸ धेनुः जिन्वतम् उत जिन्वतं विशो (1) हतरक्षांसि सेधतम् अमीवाः (2),
सजोषसा उषसा सूर्येण च (3), सोमं सुन्वतो अश्विना (4)

¹⁹ अत्रैरिव (1), शृणुतं पूर्व्यस्तुतिं (2), इयावार्थस्य सुन्वतो (3), मंदच्युता (4),
सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्यम् (6)

²⁰ सर्गान् इव (1), सृजतं सुष्टुतीः उष (2), इयावार्थस्य सुन्वतो (3),
मंदच्युता (4), सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्यम् (6)

8.35.21:

(O Ashvins), direct the pilgrim-yajna (to us) (2),
as if it were a Ray (1).

(Accept the Soma) pressed out by Shyavashvā (3),
which drips with rapture (4).

Accept the Soma with the disappearance of the day (5),
along with Uṣha and Sūrya who are of one mind, O Ashvins (6).²¹

[*rashmi*: the Ray, (5.7.3, 5.19.5);

upa yachchha: extend, give, (6.15.3)]

8.35.22:

Direct your chariot downwards to our front (1).

May you come to drink the sweet Soma (2).

O Ashvins, may you come here (3),

since I am invoking you desirous of your protection (4).

May you establish the ecstasy in the giver (sacrificer) (5).²²

8.35.23:

When the pilgrim-yajna commences (2),

with the words of obeisance of the singer (1),

who wants to grow in greatness (3),

may you come to drink the Soma, O leaders (4).

O Ashvins, may you come here (5),

since I am invoking you desirous of protection (6).

May you establish the ecstasy in the giver (sacrificer) (7).²³

[*vivakṣhaṇasya*: see (8.1.25)]

²¹ रश्मीरिव (1), यच्छतम् अध्वराँ उष (2), श्यावाश्वस्य सुन्वतो (3),

मदच्युता (4), सजोषसा उषसा सूर्येण च अश्विना (5), तिरोअह्यम् (6)

²² अर्वाग् रथं नि यच्छतं (1), पिबतं सोम्यं मधु आ यातम् (2), अश्विना
आ गतम् (3), अवस्युः वाम् अहं हुवे (4), धत्तं रत्नानि दाशुषे (5)

²³ नमोवाके (1), प्रस्थिते अध्वरे नरा (2), विवक्षणस्य (3), पीतये आ यातम्
(4), अश्विना गतम् (5), अवस्युः वामहं हुवे (6), धत्तं रत्नानि दाशुषे (7)

8.35.24:

O Gods, may you come to accept the pressed out Soma-food (2),
which is satisfying and is offered with the *svāhā* chant (1).

O Ashvins, may you come here (3),

since I am invoking you desirous of protection (4).

May you establish the ecstasy in the giver (sacrificer) (5).²⁴

[*tṛmpatam*: to take satisfaction, (3.12.3)

svāhā: see (8.8.5), (8.34.10)]

36. Indra

Riṣhi: Shyāvashvaḥ Ātreyaḥ

[The first six mantra-s differ only in their first quarter; beginning
with *pibā* they are all identical.]

8.36.1: Protector of the Soma-offerer

8.36.2: Protect the adorer and yourself

8.36.3: Protect the gods with your energy

8.36.4: Gave birth to heaven, earth

8.36.5: Gave birth to life-energies

8.36.6: The stoma-hymn of Atri engaged in work

8.36.7: Prayers of Shyāvāshva

Metre: 1-6, Shakvarī (8,7); 7, Mahāpangktiḥ (8,6);

²⁴ स्वाहाकृतस्य तृम्पतं (1), सुतस्य देवौ अन्धसः आ यातम् (2),
अश्विना गतम् (3), अवस्युर्वामहं हुवे (4), धत्तं रत्नानि दाशुषे (5)

8.36.1:

O Indra, you are the protector of one who presses the Soma (1),
and who has prepared the sacred seat (2).

O one of many willings, drink for your rapture the Soma (3),
which (the gods) have assigned as your share (4).

By his vast delight he completely defeats all the armies (5);
and he conquers the waters along with Maruts (6).

Indra is the lord of all existence (7).¹

[*pṛtanā*: armies, (3.24.1);

jraya: delight, (1.140.9);

samsehānaḥ: completely defeat;]

8.36.2:

O Maghavan, protect the one who praises you, protect yourself (1).

O one of many willings, drink for your rapture the Soma (2),
which (the gods) have assigned as your share (3).

By his vast delight he completely defeats all the armies (4);
and he conquers the waters along with Maruts (5).

Indra is the lord of all existence (6).²

[*ava*: to protect, (6.15.5), (5.5.9)]

¹ अ॒वि॒ता असि॑ सु॒न्व॒तो (1), वृ॒क्त॒र्ब॒र्हि॒षः (2), पि॒बा सोमं॑ म॒दाय॑ कं
श॒त॒क्र॒तो (3), यं तै॑ भा॒गम् अ॒धा॒रय॑न् (4), वि॒श्वाः से॒हानः॑ पृ॒त॒ना उ॒रु ज॒यः
(5), स॒म॒प्सु॒जि॒त् म॒रु॒त्वौ (6), इन्द्र॑ स॒त्य॒ते (7)

² प्रा॒व॒ स्तो॒तारं॑ म॒घ॒व॒न् अ॒व॒ त्वां (1), पि॒बा सोमं॑ म॒दाय॑ कं श॒त॒क्र॒तो (2),
यं तै॑ भा॒ग॒म॒धा॒रय॑न् (3), वि॒श्वाः से॒हानः॑ पृ॒त॒ना उ॒रु ज॒यः (4), स॒म॒प्सु॒जि॒त्
म॒रु॒त्वौ (5), इन्द्र॑ स॒त्य॒ते (6)

8.36.3:

May you protect the gods with your energy and might (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).³

8.36.4:

You gave birth to heaven, you gave birth to earth (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁴
 [Line 1 is a part of (9.96.5) addressed to the deity Soma in which
janita, occurs 5 times.]

³ ऊर्जा देवाँ अबसि ओजसा त्वां (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहानः पृतना उरु जयः (4), समप्सुजित्
 मरुत्वौ (5), इन्द्र सत्पते (6)

⁴ जनिता दिवो जनिता पृथिव्याः (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं तै भागमधारयन् (3), विश्वाः सेहानः पृतना उरु जयः समप्सुजिन्मरुत्वौ
 (4), इन्द्र सत्पते (5)

8.36.5:

You gave birth to the life-energies; gave birth to Ray-cows (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁵

8.36.6:

O one having Vajra, make the stoma of Atri vast (or great) (1).
 O one of many willings, drink for your rapture the Soma (2),
 which (the gods) have assigned as your share (3).
 By his vast delight he completely defeats all the armies (4);
 and he conquers the waters along with Maruts (5).
 Indra is the lord of all existence (6).⁶

8.36.7:

Hear (the prayers of) Shyāvāshva who presses out the Soma (1),
 just as you heard that of Atri engaged in works (2).
 By yourself, the sole one you protected Trisadasyu (3),
 in his battle with foes (4),
 by increasing the powers of his chants (*brahma*) (5).⁷
 [nṛśhāhye: in the battles with foes, (1.100.5);
 shyāvāshva: name of ṛṣi; one having bay coloured horses;]

⁵ जनिताश्चानां जनिता गवांसि (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं ते भागमधारयन् (3), विश्वाः सेहानः पृतना उरु जयः समप्सुजिन्मरुत्वौ
 (4), इन्द्र सत्पते (5)

⁶ अत्रीणां स्तोममद्रिवो महस्कृधि (1), पिबा सोमं मदाय कं शतक्रतो (2),
 यं ते भागमधारयन् (3), विश्वाः सेहानः पृतना उरु जयः समप्सुजिन्मरुत्वौ
 (4), इन्द्र सत्पते (5)

⁷ इयावाश्वस्य सुन्वतः तथा शृणु (1), यथा अशृणोः अत्रेः कर्माणि कृण्वतः (2),
 प्र त्रसदस्युम् आविथ त्वमेक इत् (3), नृषाह्य (4), इन्द्र ब्रह्माणि वर्धयन् (5)

37. Indra

Riṣhi: Shyāvashvaḥ Ātreyaḥ

8.37.1: Protect the Word in evil-destroying battles

8.37.2: Overcome those who cause harm

8.37.3: You shine as the sole lord of all the worlds

8.37.4: Separate the heaven and earth

8.37.5: Welfare of all and their impellings

8.37.6: You do not need any protection

8.37.7: Chant of Shyāvāshva

Metre: 1, Atijagatī (12/12/12/8/8); 2-7, Mahāpangktiḥ (8,6);

8.37.1:

O Indra, the lord of energies, with all your protections (3),

protect the Word in all evil-destroying battles (1),

and also protect the one who presses out the Soma (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),

drink the Soma, offered during the noon-day pressing (4,6).¹

[*anedyā*: blame-less]

8.37.2:

O Indra, the lord of energies, with all your protections (3),

O fierce one, overcome (1),

the armies of one against us who causes harm (or betrayal) (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),

drink the Soma, offered during the noon-day pressing (4,6).²

¹ प्रेदं ब्रह्म वृत्रतूर्येषु आविद्य (1), प्र सुन्वतः (2), शचीपत इन्द्र विश्वाभिरूतिभिः (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), वज्रिवः (7)

² सेहान उग्र (1), पृतना अभि द्रुहः (2), शचीपत इन्द्र विश्वाभिरूतिभिः (3), माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), वज्रिवः (7)

8.37.3:

O Indra, lord of energies, with all your protections (2),
you shine as the sole lord of all the worlds (1).

O wielder of Vajra, killer of Vṛtra and one without blame (4,6),
drink the Soma, offered during the noon-day pressing (3,5).³

[The text and the translations of all the lines beginning with *shachipata* are identical in the first 6 mantra-s.]

8.37.4:

O Indra, lord of energies, with all your protections (3),
you, the sole one, separate the two (2),
which are fused together (1).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
drink the Soma, offered during the noon-day pressing (4,6).⁴

[two: heaven and earth; the mental realm and the physical realm in
the cosmos and in individuals]

8.37.5:

O Indra, lord of energies, with all your protections (2),
you are the lord of the welfare of all and all impellings (1).

O wielder of Vajra, killer of Vṛtra and one without blame (4,6),
drink the Soma, offered during the noon-day pressing (3,5).⁵

[*prayuje*: impellings, (10.33.1)]

[*kṣhema*: welfare, (1.67.1), good, (1.66.2)]

³ एकरात्रस्य भुवन्स्य राजसि (1), शचीपत इन्द्र विश्वाभिरूतिभिः (2),

माध्यंदिनस्य सर्वनस्य (3), वृत्रहन्नेद्य (4), पिबा सोमस्य (5), वज्रिवः (6)

⁴ सस्थावाना (1), यवयसि त्वमेक इत् (2), शचीपत इन्द्र विश्वाभिरूतिभिः (3),

माध्यंदिनस्य सर्वनस्य (4), वृत्रहन् अनेद्य (5), पिबा सोमस्य (6), वज्रिवः (7)

⁵ क्षेमस्य च प्रयुजश्च त्वम् ईशिषे (1), शचीपत इन्द्र विश्वाभिरूतिभिः (2),

माध्यंदिनस्य सर्वनस्य (3), वृत्रहन्नेद्य (4), पिबा सोमस्य (5), वज्रिवः (6)

8.37.6:

O Indra, lord of energies, with all protections (3),
you are the protector of hero-strength (1),
but you do not need any protections (2).

O wielder of Vajra, killer of Vṛtra and one without blame (5,7),
drink the Soma, offered during the noon-day pressing (4,6).⁶

[*kṣhatra*: hero-force, (6.8.6)]

8.37.7:

You hear the chant of Shyāvāshva (1),
just as you heard that of Atri engaged in works (2).
By yourself, you alone protected Trasadasyu (3),
in his battles with his foes (4),
by increasing his hero-strength, O Indra (5).⁷

[Similar to (8.36.7)]

38. Indra and Agni

Riṣhi: Shyāvashvaḥ Ātreyaḥ

8.38.1: You are the two *ṛtvik*-s of yajna

8.38.2: You are ever unconquered

8.38.3: Awake to the Soma-offerings

8.38.4: Take pleasure in the yajna

8.38.5: Take pleasure in the Soma-offerings

8.38.6: Take pleasure in the laud

8.38.7: Gods who arrive at dawn

8.38.8: Hear Atri and Shyāvāshva

8.38.9: Like the wise, I call you for protection

8.38.10: Chant for you two and Sarasvati

Metre: Gāyatrī

⁶ क्षत्राय त्वमवसि (1), न त्वमाविथ (2), शचीपत् इन्द्र विश्वाभिरूतिभिः (3),
माध्यंदिनस्य सर्वनस्य (4), वृत्रहन्नेय (5), पिबा सोमस्य (6), बज्रिवः (7)

⁷ श्यावाश्वस्य रेभतस्तथा शृणु (1), यथाशृणोरत्रेः कर्माणि कृण्वतः (2),
प्र त्रसदस्युम् आविथ त्वमेक इत् (3), नृषाह्य (4), इन्द्र क्षत्राणि वर्धयन् (5)

[Verses 1-3 end with the same line or a *pāda*. Verse 4-6, and verses 7-9.]

8.38.1:

You (two) are the ṛtviks of the sacrifice (1),
conquerors in our plenitudes and our works (2).
To this awake, O Indra, O Agni (3).¹

[*ṛtvijaḥ*: He who sacrifices at the right season (*ṛtu*); he who sacrifices according to the law, order and season of *ṛtam*, (SA); recall that *ṛtu* is the order of the truth, its arranged law and time; two: Indra and Agni]

8.38.2:

O smiters, (you) journey in the chariot (1),
(you are) the slayers of the coverer, ever unconquered (2).
To this awake, O Indra, O Fire (3).²

8.38.3:

Men have pressed out for you by the stones (2),
this rapturous Soma-delight (1).
Awake to this Soma, O Indra, O Agni (3).³

8.38.4:

O Gods, Indra and Agni come (to us) (4),
to the sacrifice where the Soma-delight is pressed (2).
Take pleasure in the sacrifice (1).
To you rises the common laud, O Indra, O Agni (3).⁴

¹ यज्ञस्य हि स्थ ऋत्विजा (1), सस्त्री वार्जेषु कर्मसु (2),
इन्द्राग्नी तस्य बोधतम् (3)

² तोशासां रथयावानां (1), वृत्रहना अपराजिता (2),
इन्द्राग्नी तस्य बोधतम् (3)

³ इदं वाँ मदिरं मधु (1), अधुक्षन् अद्रिभिर्नरः (2), इन्द्राग्नी तस्य बोधतम् (3)

⁴ जुषेथां यज्ञम् (1), इष्ट्यै सुतं सोमं (2),
सधस्तुती (3), इन्द्राग्नी आ गतं नरा (4)

8.38.5:

May you take pleasure in these Soma-pressings (1),
made by them who have the offering (2).
O gods come to us, O Indra, O Agni (3).⁵

8.38.6:

May you take pleasure in this laud of mine (2),
this path of song (1).
O gods, come to us, O Indra, O Agni (3).⁶

8.38.7:

O Indra, O Agni, for the drink of the Soma-delight (3),
come along with the gods who arrive at dawn (1),
you who have the victor-riches (2).⁷

[Line 2: (alt.): you who have the riches which are for the victor]

8.38.8:

O Indra, O Agni, hear the call of the Atris (1);
(hear the call) of Shyāvāshva pressing the Soma-delight (2).
Come for the drinking of the Soma (3).⁸

[Shyāvāshva: name of Rishi; one who has the bay-coloured horse]

8.38.9:

Thus have I called you for protection (1),
as the wise have ever called you (2),
for the drinking of the Soma (delight), O Indra, O Agni (3).⁹

⁵ इ॒मा जु॒षेथां॑ स॒र्व॒ना (1), येभिः॑ ह॒व्यानि॑ ऊ॒ह॒युः (2), इन्द्रा॑ग्नी आ ग॒तं नरा॑ (3)

⁶ इ॒मां गा॑य॒त्रव॑र्त॒निं (1), जु॒षेथां॑ सु॒ष्टुतिं॑ म॒म (2), इन्द्रा॑ग्नी आ ग॒तं नरा॑ (3)

⁷ प्रा॒त॒र्याव॑भि॒रा ग॑तं दे॒वेभिः॑ (1), जे॒न्याव॑सू (2), इन्द्रा॑ग्नी सोम॑पीतये (3)

⁸ श्या॒वाश्व॑स्य सु॒न्वतो॑ (1), अ॒त्रीणां॑ शृ॒णुतं॑ ह॒वम् (2), इन्द्रा॑ग्नी सोम॑पीतये (3)

⁹ ए॒वा वा॑म॒ह ऊ॒तये॑ (1), यथा॑हु॒वन्त॑ मे॒धि॒राः (2), इन्द्रा॑ग्नी सोम॑पीतये (3)

8.38.10:

I choose the protection of Indra-and Agni (2),
 with Sarasvatī at their side (1),
 for whom the sacred song breaks into light (3).¹⁰
 [Line 3: (alt.) from whom the sacred song is chanted;
āham: ā + aham;]

39. Agni

Riṣhi: Nābhākaḥ Kāṇvaḥ

- 8.39.1: Let Agni reveal the gods to us
 8.39.2: Destroy the hostiles with a Word
 8.39.3: Awake us to the knowledge of the gods
 8.39.4: Founds growth upon growth of being
 8.39.5: His forceful and many-sided works
 8.39.6: Agni knows the secret of mortals
 8.39.7: He dwells in the masters of sacrifice
 8.39.8: Agni in the sevenfold human
 8.39.9: His three abodes of knowledge
 8.39.10: Let all that are hostile (to the gods) be rent asunder

Metre: Mahāpangktiḥ (8,6);

[All the mantra-s have the same last *pāda* of eight syllables.]

8.39.1:

I give laud, to Agni the possessor of the rik (1),
 to worship Agni with the speech of revelation (2).
 Let Agni reveal the gods to us (3),
 for he is the seer who goes on his embassy (5),
 between the two worlds in the knowledge (4).
 Let all that are hostile be rent asunder (6).¹

¹⁰ आहं सरस्वतीवतोः (1), इन्द्राग्नयोरवौ वृणे (2), याभ्यां गायत्रम् ऋच्यते (3)

¹ अग्निमस्तोषि ऋग्मिर्यम् (1), अग्निमीळा यजध्वै (2), अग्निर्देवाँ अनक्तु न (3),
 उभे हि विदधे (4), कबिरन्तः चरति द्रुत्यं (5), नभन्ताम् अन्यके समे (6)

8.39.2:

O Agni, destroy with a new Word (1),
 the expression of these (hostiles) within in the bodies (2).
 Destroy within us the beings hostile to those who give thee (3).
 Let all the enemy forces, the hostile spirits (4),
 depart from here who would do hurt to us (5).
 Let all that are hostile be rent asunder (6).²

[*āmuraḥ*: those who would hurt us;

Note also: *amūrah*: free from ignorance, (8.74.7), (4.6.2) etc.,
mūrāḥ: ignorant (men), (10.4.4);]

8.39.3:

O Agni, to you I offer my thoughts (1),
 as if a felicitous offering of light cast into your mouth (2).
 May you awake (us) to knowledge in the gods (3),
 for you are the ancient one (4),
 and a benign messenger of the Sun (5).
 Let all that are alien be rent asunder (6).³

[*kam*: felicitous]

8.39.4:

He founds growth upon growth of the being (1),
 even as one desires, by offering the oblation of energy (2).
 With every call to the gods, he founds the bliss (4),
 and also the peace and the movement of the Shining Ones (3).
 Let all that are alien be rent asunder (6).⁴

² न्यग्ने नव्यसा वचः (1), तनूषु शंसमेषाम् (2), नि अराती रराव्णां (3),
 विश्वा अर्यो अरातीः (4), इतो युच्छन्तु आमुरो (5), नभन्तामन्यके संमे (6)

³ अग्ने मन्मानि तुभ्यं (1), कं घृतं न जुह्व आसनि (2), स देवेषु प्र चिकिद्धि (3),
 त्वं ह्यसि पूर्यः (4), शिवो दूतो विवस्वतो (5), नभन्तामन्यके संमे (6)

⁴ तत् तत् अग्निः वर्यो दधे (1), यथायथा कृपयति ऊर्जाहुतिः (2), वसूनां
 शं च योश्च (3), मर्यो दधे (4), विश्वस्यै देवहूतै (5), नभन्तामन्यके संमे (6)

[*yoh*: movement (of well-being);]

8.39.5:

He awakes to knowledge (within man) (1),

by his forceful and many-sided works (2).

He is *hotar* (Priest of the call) with many powers (3),

surrounded by lights of discernment (4).

He takes possession of all that faces him (5).

Let all that are alien be rent asunder (6).⁵

[*pratīvyam*: all that faces him, (including hostiles), (8.23.1)]

8.39.6:

Agni knows the births of the gods (1).

Agni knows the secret thing of mortals (2).

This is the Agni that gives the treasures (3).

When the new offering is fed to him (5),

Agni uncovers the hidden doors (4).

Let all that are alien be rent asunder (6).⁶

[*svāhutaḥ*: *su* + *āhuta*: fed with offerings, (7.16.7);]

[*dvārā*: the doors within us; usually they are closed. When they are opened, the various divine energies flow into us. This word occurs in all Āpri sūkta-s such as (1.13).]

⁵ स चिकेतु (1), सहीयसा अग्निश्चित्रेण कर्मणा (2), स होता शश्वतीनां (3), दक्षिणाभिः अभीवृत (4), इनोति च प्रतीव्यं (5), नभन्तामन्यके समे (6)

⁶ अग्निर्जाता देवानाम् (1), अग्निर्वेद मर्तानाम् अपीच्यम् (2), अग्निः स द्रविणोदा (3), अग्निर्द्वारा व्यूणुते (4), स्वाहुतो नवीयसा (5), नभन्तामन्यके समे (6)

8.39.7:

Agni is dwelling together with the gods (1).

He is dwelling in the beings who are masters of sacrifice (2).

He increases by his rapture many seer-wisdoms (3),

like the earth (which nourishes) all (4).

He is a god in the gods and a lord of sacrifice (5).

Let all that are alien be rent asunder (6).⁷

[*bhūmā*: earth, (1.65.2);

samvasu: dwelling together with;]

8.39.8:

Agni is the sevenfold human (1).

He is lodged in all the rivers (2).

To him we have come, the dweller in the triple abode (3).

Agni is of the thinker, slayer of the Destroyers (4),

ancient and supreme in the sacrifices (5).

Let all that are alien be rent asunder (6).⁸

[*mandhātu*: thinker; *pastyam*: abode;

The prefix *sapta* (seven) appears in several mantra-s of this Maṇḍala such as *sapta padīm* (seven planed, 8.72.16), *sapta budhnam* (seven foundations, 8.40.5), *sapta rashmibhiḥ* (by seven rays, 8.72.16), *saptatīnām* (of seventies, 8.39.37), *saptavadhriḥ* (seven pains, 8.73.9), *sapta shīrṣhāṇām* (8.51.4), *sapta svasā* (8.41.2). For some details, see (8.40.5).]

⁷ अ॒ग्निर्दे॒वेषु॑ सं॒वसुः॑ (1), स वि॒क्षु य॒ज्ञिया॒स्वा (2), स मु॒दा का॒व्या पुरु॑ (3),
वि॒श्वं भू॒मेव॑ पु॒ष्यति॑ (4), दे॒वो दे॒वेषु॑ य॒ज्ञियो॑ (5), नभ॑न्तामन्य॒के संमे॑ (6)

⁸ यो अ॒ग्निः स॒प्तमा॑नुषः (1), श्रि॒तो वि॒श्वेषु॑ सि॒न्धुषु॑ (2), तमा॑र्गन्म त्रिप॒स्त्यं (3),
मन्धा॑तुः द॒स्युह॑न्तमम॒ग्निं (4), य॒ज्ञेषु॑ पू॒र्व्यं (5), नभ॑न्तामन्य॒के संमे॑ (6)

8.39.9:

Agni is the seer who takes up his dwelling (2),
 in his three abodes of knowledge of three kinds (1).
 May he sacrifice to the Three and Thirty and satisfy us (3).
 (He is) perfected, the illumined thinker and messenger (4).
 Let all that are alien be rent asunder (5).⁹

[*vidatha*: knowledge;

tridhātu: the triple principle or triple material of existence. They are *vasu* (substance), *ūrja* (abounding force of being), *priyam* or *mayas* (delight and love); occurs in (8.47.10, 102.14, 72.9, 40.12, 51.4) in this Maṇḍala. It is the *sat-chit-ānanda* of the later Vedānta.

trīr-ekadashān: thrice-eleven; thirty three gods; see (8.28.1);]

8.39.10:

O ancient and supreme Agni (2),
 you are in us who are mortals, you (also) in the gods (1).
 You are the sole one who rules over the Treasures (3).
 Around you the wide-flowing waters go (4),
 each with its own bridge (5).
 Let all that are alien be rent asunder (6).¹⁰

⁹ अ॒ग्नि॒क्षी॒णिं त्रि॒धातू॒नि (1), आ क्षेति वि॒दथा॑ क॒विः (2),

स त्री॑रे॒काद॒शाँ इ॒ह यक्ष॑च्च पि॒प्रय॑च्च नो (3), बि॒प्रो दू॒तः परि॑ष्कृतो (4),
 नभ॑न्तामन्य॒के संमे॑ (5)

¹⁰ त्वं नो॑ अ॒ग्र आ॒युषु॑ त्वं दे॒वेषु॑ (1), पू॒र्व्य (2), वस्व॑ एक॒ इर॑ज्यसि (3),

त्वा॒मापः॑ परि॒स्रुतः॑ परि॒ यन्ति॑ (4), स्व॒सैत॒वो (5), नभ॑न्तामन्य॒के संमे॑ (6)

40. Indra and Agni

Riṣi: Nābhakaḥ Kāṇvaḥ

8.40.1: Treasure which overcomes the strong foes

8.40.2: May we truly worship Indra

8.40.3: Questioned by gods and seers

8.40.4: All this world is theirs

8.40.5: Uncovered the sea of seven foundations

8.40.6: Crush the might of the demon

8.40.7: May we conquer those who could conquer us

8.40.8: White gods

8.40.9: Your expressions of truth are many

8.40.10: Breaks the serpent-eggs of Shuṣṇa

8.40.11: The true warrior follows the law of truth

8.40.12: New Word has been spoken

Metre: 1,3-11, Mahāpangktiḥ (8,6); 2, Shakvarī (8,7);

12, Triṣṭup (11,4)

8.40.1:

O Indra, O Agni, forceful (1),

you give to us the treasure by which (2),

we shall overcome in our battles even all that is firm and strong (3),

as Fire (overcomes) the trees in a wind (4).

Let all that are alien be rent asunder (5).¹

[*su dāsathaḥ*: to give spontaneously]

¹ इन्द्राग्नी युवं सु नः सहन्ता (1), दासंथो रयिम् (2), येन हृह्हा समत्सु
आ वीळु चित् साहिषीमहि (3), अग्निर्वनेव वात इत् (4), नभन्तामन्यके
समे (5)

8.40.2:

May we not shut you away from us (1);
 may we truly worship Indra with sacrifice (2),
 the god most potent of the gods (3).
 May he come to us with the war-horse (when needed) (4).
 May he come to us for the winning of the plenitudes (5),
 for the winning of the purity (6).
 Let all that are alien be rent asunder (7).²

[Line 6: *medhasātaye*: winning of purity, (8.71.5, 8.100.3); *medha* has also the meaning of sacrifice;]

8.40.3:

They, Indra and Agni, dwell in the midst of mellays (1),
 Questioned, the gods and seers, give by their seerhood (2),
 the knowledge won by the thought (4).
 to one who seeks their friendship (3).
 Let all that are alien be rent asunder (5).³
 [Even in the midst of a mellay, a confused struggle, Indra and Agni
 give the knowledge on being questioned.
 Line 2: gods and seers: Indra and Agni;
kavi: seers; *narā*: gods, *kavítvanā*: by their seerhood;]

² नहि वाँ वृत्रयामहे (1), अथ इन्द्रमिद् यजामहे (2), शर्विष्ठं नृणां नरम् (3), स नः कदा चिदर्वता गमदा (4), वाजसातये गमदा (5), मेधसातये (6), नभन्तामन्यके संमे (7)

³ ता हि मध्यं भराणाम् इन्द्राग्नी अधिक्षितः (1), ता उ कवित्वना कवी पृच्छ्यमाना (2), सखीयते (3), सं धीतमश्रुतं नरा (4), नभन्तामन्यके संमे (5)

8.40.4:

To Indra and Agni sing the illumined chant even as Nabhāka (1),
(worshipped them) with sacrifice and words (2).

All this world is theirs, and is for them (3).

This heaven and great earth bear in their lap the treasures (4).

Let all that are alien be rent asunder (5).⁴

8.40.5:

Even as Nabhāka directed the Words towards Indra and Agni (1),
they uncovered the sea of the seven foundations (2,4),
with its dim doors (3).

(They were covered) even when Indra was ruling all by his might (5).

Let all that are alien be rent asunder (6).⁵

[Line 2: There are seven planes of consciousness along with their (seven) worlds ordered on the level of consciousness. The seven principles are beginning at the summit of the stair of consciousness are: Pure existence (*sat*), Pure consciousness (*chit*), Bliss (*ānanda*), Knowledge or Truth (*ṛtam*) (*swar*, *mahas*), Pure mind (*manas*, *dyu*), Pure Life (*Prāṇa*, *antarikṣha*), Matter (*anna*, *bhūmi*). Their foundations are in the sea of unconsciousness (*apraketum salilam*, (10.129.3). For details see the appendices in 'Rig Veda Samhita: Maṇḍala 4', (SAKSI), 2007.

jihmabāram: dim doors, oblique doors;

budhne: in the foundation, (2.2.3), (4.1.11)]

⁴ अ॒भ्य॒र्च॒ न॒भाक॒वत् इ॒न्द्राग्नी॑ (1), य॒जसा॑ गि॒रा (2), य॒योः वि॒श्वमि॒दं जग॑त् इ॒यं (3), यौः पृ॒थि॒वी म॒ही उप॑स्थे बिभृ॒तो वसु॑ (4), न॒भ॒न्ताम॒न्यके॑ संमे (5)

⁵ प्र॒ ब्रह्मा॑णि न॒भाक॒वत् इ॒न्द्राग्नि॑भ्याम् इ॒रज्य॑त (1), या स॒प्तबु॑ध्नम॒र्ण॒वं (2), जि॒ह्मबा॑रम् (3), अ॒पोर्णु॑त (4), इ॒न्द्र ई॒शा॒ना ओज॑सा (5), न॒भ॒न्ताम॒न्यके॑ संमे (6)

8.40.6:

Even as of old, crush the might of the demon (2,4),
like cutting off the clustering mass of a creeper (1,3).
May we by Indra share that wealth amassed by him (5).
Let all that are alien be rent asunder (6).⁶

[*vrataṭeḥ*: creeper]

8.40.7:

O Indra, O Agni (1),
when these who are here call you with speech and act (2),
may we overcome by our men those who battle against us (3).
May we conquer those who would conquer us (4).
Let all that are alien be rent asunder (5).⁷

8.40.8:

White gods are they (1),
who from below ascend to the heavens by their lights (2).
They loosed the rivers from bondage on every side (5),
and the Rivers are moved to flow (4),
according to the law of the working of Indra and Agni (3).
Let all that are alien be rent asunder (6).⁸
[*shvetau*: white gods; to be contrasted with the gods who kill
(*mūradevān*), (10.87.2)]

⁶ अपि वृश्च (1), पुराणवद् (2), व्रततैरिव गुष्पितम् (3),
ओजो दासस्य दम्भय (4), वयं तदस्य संभृतं वसु इन्द्रेण वि भजेमहि (5),
नभन्तामन्यके संमे (6)

⁷ यदिन्द्राग्नी (1), जना इमे विह्वयन्ते तना गिरा (2), अस्माकैभिः नृभिः
वयं सासह्याम पृतन्यतो (3), वनुयाम वनुष्यतो (4), नभन्तामन्यके संमे (5)

⁸ या नु श्वेतौ (1), अबो दिव उचरांत उप द्युभिः (2),
इन्द्राग्रयोः अनु व्रतम् (3), उहाना यन्ति सिन्धवो (4),
यान् सी बन्धादमुञ्चतां (5), नभन्तामन्यके संमे (6)

8.40.9:

O Indra, many are your measurements of things (1).
 Many are your expressions of the truth (2),
 which accomplish our thoughts (5).
 You are the shooter who strikes into the mark (3).
 You are the begetter, the shining hero with bright horses (4).
 Let all that are alien be rent asunder (6).⁹

[*hinvasya*: shooter; *āpṛchah*: begetter]

8.40.10:

Intensify him by your purifications (1),
 the brilliant warrior with the illumined Word (2).
 He with his might breaks the serpent-eggs of Shuṣhṇa (3).
 May he conquer the waters having the light of Sun-world (4).
 Let all that are alien be rent asunder (5).¹⁰

8.40.11:

Intensify him who is perfect in the yajna-path (1),
 (he is) the true warrior who follows the law of the Truth (2);
 it is he who observes (3).
 He breaks the serpent-eggs of Shuṣhṇa (4),
 conquers the waters that bear the light of the Sun-world (5).
 Let all that are alien be rent asunder (6).¹¹

⁹ पूर्वीष्टं इन्द्रोपमातयः (1), पूर्वीरुत प्रशस्तयः (2), सूनो हिन्यस्य (3),
 हरिबः वस्वो वीरस्य आपृचो (4), या नु साधन्त नो धियो (5),
 नभन्तामन्यके संमे (6)

¹⁰ तं शिशीता सुवृक्तिभिः (1), त्वेषं सत्त्वानम् ऋग्मिर्यम् (2),
 उतो नु चिद् य ओजसा शुष्णस्याण्डानि भेदति (3),
 जेषत् स्वर्वतीः अपो (4), नभन्तामन्यके संमे (5)

¹¹ तं शिशीता स्वध्वरं (1), सत्यं सत्त्वानमृत्त्विर्यम् (2), उतो नु चिद् य ओहत
 (3), आण्डा शुष्णस्य भेदति (4), अजैः स्वर्वतीरपो (5), नभन्तामन्यके संमे (6)

[*ajaiḥ*: conquers; *ohata*: one who observes;
ṛtvīyam: one who follows the order of the truth and sacrifice, see
 (8.38.1)]

8.40.12:

So has the new Word been spoken to Indra and Agni (1,3,5),
 even as by my father, by Mandhātā, by Angirasa (2,4).

Protect us with triple peace (6).

May we be masters of the riches (7).¹²

[*tridhātu*: the triple, see (8.39.9)]

41. Varuṇa

Rīṣi: Nābhākaḥ Kāpvaḥ

8.41.1: Varuṇa protects men by his thinkings

8.41.2: Utterances of Nabhaka

8.41.3: Persons eager for dawn

8.41.4: He is the creator

8.41.5: The secret names of the hidden rays

8.41.6: All seer-wisdoms in him

8.41.7: Gives refuge to all things born

8.41.8: Sets the sacrificial Word in the waters

8.41.9: Three higher worlds of Varuṇa

8.41.10: His law of working

Metre: Mahāpangktiḥ

8.41.1:

Sing the ṛk to Varuṇa who manifests well in all things (1),
 (sing the ṛk) to Maruts, wiser in knowledge (2).

He protects men by his thinkings (3),

just as a cowherd (does) the cows (4).

Let all that are alien be rent asunder (5).¹

¹² एव इन्द्राग्निभ्यां (1), पितृवत् (2), नवीयो (3), मन्धातुवत् अङ्गिरस्वत् (4),
 अंबाचि (5), त्रिधातुना शर्मणा पातमस्मान् (6), वयं स्याम पतयो रयीणाम् (7)

¹ अस्मा ऊ षु प्रभूतये वरुणाय (1), मरुद्भ्यो अर्चां विदुष्टरेभ्यः (2),

यो धीता मानुषाणां (3), पश्वो गा इव रक्षति (4), नभन्तामन्यके संमे (5)

[*archā*: sing the ṛk, the word of illumination;
prabhūṭaye: who manifests in all things]

8.41.2:

In the uprising of the rivers (4),
 he is in the middle of his seven sisters (5).
 I offer words of praise equal (1),
 to the thinkings of my fathers (2),
 and the revealing utterances of Nābhāka (3).
 Let all that are alien be rent asunder (6).²

8.41.3:

He with a vision embraces the nights (1,3).
 He supports the universe by his rays of knowledge (2).
 The persons eager for the dawn follow his law of workings (4),
 and increase the three-fold powers (in themselves) (5).
 Let all that are alien be rent asunder (6).³

[*venaḥ*: the eager (person), (1.56.2);
darshataḥ: one with a vision, (3.1.12), (6.1.3);
usraḥ: lustrous rays, (1.69.5);
māyāḥ: workings of knowledge, (5.2.9); magic, (3.20.3)]

8.41.4:

Having a full vision, from above the earth (2),
 he upholds all the directions (1).
 He is the measurer (or creator) (3).
 This, the ancient abode of Varuṇa, is accessible (to us) (4).
 He is the master like the cow-herd (5):
 Let all that are alien be rent asunder (6).⁴

² तम् षु संमना गिरा (1), पितृणां च मन्मभिः (2), नाभाकस्य प्रशस्तिभिः (3),
 यः सिन्धूनाम् उपौदये (4), सप्तस्वसा स मध्यमो (5), नभन्तामन्यके संमे (6)

³ स क्षपः परि षस्वजे (1), नि उस्रो मायया दधे स विश्वं परि (1), दर्शतः (3),
 तस्य वेनीः अनु ब्रतम् उषः (4), तिस्रो अवर्धयन् (5), नभन्तामन्यके संमे (6)

⁴ यः ककुभौ निधारयः (1), पृथिव्यामधि दर्शतः (2), स माता (3), पूर्व्यं पदं तद्
 वरुणस्य सप्त्यं (4), स हि गोपा इव इर्यो (5), नभन्तामन्यके संमे (6)

[*saptyam*: accessible (S);]

8.41.5:

He bears the worlds (1).

He knows the secret names of the hidden rays (2).

He, a seer, nourishes with his seer-wisdoms (3,5),
all the forms like the heaven (4).

Let all that are alien be rent asunder (6).⁵

8.41.6:

All the seer-wisdoms are concentrated in him (1),
like the spokes in the wheel (2).

Swiftly worship Varuṇa with his threefold powers (3).

Just as the cows are assembled in the cow-stall (4),
(our enemies) have assembled the yoked horses (5).

Let all that are alien be rent asunder (6).⁶

8.41.7:

With water as his robes (1),

he gives refuge to all those born (2).

He touches and pervades all the worlds (3).

All-gods are in front of the abode of Varuṇa (4),
according to the law of workings (of gods) (5).

Let all that are alien be rent asunder (6).⁷

⁵ यो धर्ता भुवनानां (1), य उस्त्राणाम् अपीच्या वेद नामानि गुह्या (2),
स कविः काव्या (3), पुरु रूपं द्यौरिव (4), पुष्यति (5), नभन्तामन्यके संमे (6)

⁶ यस्मिन् विश्वानि काव्या (1), चक्रे नाभिरिव श्रिता (2),
त्रितं जूती संपर्यत (3), ब्रजे गावो न संयुजै (4), युजे अश्वौ अयुक्षत (5),
नभन्तामन्यके संमे (6)

⁷ य आसु अत्क (1), आशये विश्वा जातान्येषाम् (2),
परि धामानि मर्मशद् (3), वरुणस्य पुरो गये विश्वे देवा (4), अनु ब्रतं (5),
नभन्तामन्यके संमे (6)

[*anuvratam*: according to the law of workings, (8.40.8);

atka: robes, (5.74.5); almost everywhere;

āsu: waters, (1.95.5);

Line 1: (alt.) Moving in all directions (S); he interprets *atka* as directions or regions]

8.41.8:

He is the hidden ocean (1).

He swiftly ascends passing beyond heaven (2).

When he has set the sacrificial Word in these waters (3),
then with his luminous foot (5),

he tramples asunder illusions (4,6),

and ascends to paradise (7).

Let all that are alien be rent asunder (8).⁸

[*yajus*: sacrificial word;

māyā: illusions, magic;

āsu: dawns (S);]

8.41.9:

He is the all-seeing wisdom (1),

dwells in the three white-shining earths (2).

Three are the higher worlds of Varuṇa (3),

when he rules over the harmonies of seven and seven (4).

Let all that are alien be rent asunder (5).⁹

[*adhikṣhati*: dwelling, (8.40.3);

dhruvaḥ: harmonies, stability, (4.5.3);

uttarāṇi: higher, (6.17.47);

sapta: seven, see (8.39.8)]

⁸ स संमुद्रो अ॒पी॒च्यः (1), तुरो द्यामि॒व रो॒हति॒ (2), नि यदा॑सु यजु॒र्दधे॑ (3),
स मा॒या (4), अ॒र्चि॒ना प॒दा (5), अस्तृ॒णात् (6), ना॒कम् आ॒रु॒हत् (7),
न॒भ॒न्ताम॒न्य॒के सं॒मे (8)

⁹ यस्य॑ श्वे॒ता वि॒चक्ष॒णा (1), ति॒स्रो भू॒मीः अ॒धि॒क्षितः॑ (2),
त्रिः उ॒त्त॑राणि प॒प्रतुः॑ वरु॒णस्य॑ (3), ध्रु॒वं स॒दः स सं॒प्त॑नामि॒रज्य॑ति (4),
न॒भ॒न्ताम॒न्य॒के सं॒मे (5)

8.41.10:

According to his law of working (3),
 Varuṇa puts on a shape of white radiance (during day) (1),
 and a dark one (at night) (2).
 Just as the Sun supports the heaven (6),
 he bears the motherly heaven and earth by his supports (5,7).
 He creates his own supreme world (4).
 Let all that are alien be rent asunder (8).¹⁰

[*aja*: unborn, Sun;

rodasī: heaven and earth in their motherly functions as indicated by the feminine gender]

42. Varuṇa and Ashvins

Riṣi: Nābhākaḥ Kāṇvaḥ, Archanānāḥ Ātreyaḥ

8.42.1: All-ruler of all the worlds

8.42.2: Surrender to the protector of immortality

8.42.3: Sharpen us for learning the thoughts here

8.42.4: Ashvins make the press-stones release Soma

8.42.5: The illumined seer Atri calls you

8.42.6: In their journey, the wise call you, O Ashvins

Metre: 1-3, Triṣṭup; 4-6, Anuṣṭup

8.42.1:

The mighty and omniscient Varuṇa has propped up the Heaven (1).
 He has formed the wideness (or spreading) of the earth (2).
 He takes his seat as the all-ruler of all worlds (3).
 All these are according to his law of workings (4).¹

¹⁰ यः श्वेताँ अधिनिर्णिजः (1), चक्रे कृष्णाँ (2), अनु ब्रता (3),
 स धामं पूर्व्यं ममे (4), यः स्कम्भेन वि रोदसी (5), अजो न याम् (6),
 आधारयन् (7), नभन्तामन्यके समे (8)

¹ अस्तंभ्याद् यामसुरो विश्ववेदा (1), अमिमीत वरिमाणं पृथिव्याः (2),
 आसीद् विश्वा भुवनानि सम्राड् (3), विश्वेत् तानि वरुणस्य ब्रतानि (4)

[*astabhnāt*: propped up, (6.8.3);
āsīdah: (you) have taken seat, (6.1.2)]

8.42.2:

Adore the mighty Varuṇa (1).
 Surrender to the wise one, the protector of immortality (2).
 May he bestow on us peace and happiness with triple armour (3).
 May heaven and earth protect us in their lap (4).²
 [*vandasva*: to adore, (10.115.8); *upasthe*: in the lap, (5.1.6), (8.40.4);
namaḥ: the obeisance of surrender;]

8.42.3:

O God Varuṇa sharpen the powers of will and discernment (2),
 for teaching (or learning) the thoughts given here (1).
 May we ascend the safe bearing ship (4),
 by which we may cross over all difficulties (or calamities) (3).³
 [*shikṣha*: to teach, (3.19.3); *shikṣhamāṇaḥ*: learner, (7.103.5);]

8.42.4:

O the lords of journey, O Ashvins (4),
 by their thoughts, the illumined seers (2),
 have made the pressing stones to fall-down (1,3),
 (to release) the Soma for your drink (5).
 Let all that are alien be rent asunder (6).⁴
 [*achuchyavīt*: to make it fall down, (8.72.8)]

² ए॒वा व॑न्दस्व॒ वरु॑णं बृ॒हन्तं॑ (1), न॒म॒स्या धी॑रं॒म् अ॒मृत॑स्य गो॒पाम् (2),
 स नः॑ श॒र्मं त्रि॒वरू॑थं वि॒ यंस॑त् (3), पा॒तं नो॑ द्यावापृथि॒वी उ॒पस्थे॑ (4)

³ इ॒मां धि॒यं शि॑क्ष॒माण॑स्य (1), दे॒व क्र॑तुं दक्षं॒ वरु॑ण॒ सं शि॑शाधि (2),
 यया॑ति वि॒श्वां दु॑रि॒ता तरे॑म (3), सु॒तर्मा॑ण॒मधि॒ नाव॑ं रु॒हेम॑ (4)

⁴ आ वा॑ं ग्रावा॒णो (1), अ॒श्विना॑ धी॒भिः वि॒प्रां (2), अ॒चु॒च्यवुः (3),
 नास॑त्या (4), सोम॑पीतये (5), न॒भन्ता॑मन्य॒के संमे॑ (6)

8.42.5:

O Ashvins, the lords of journey (2,4),
 the illumined seer Atri has called you (1,3),
 for the drink of Soma-delight (5).
 Let all that are alien be rent asunder (6).⁵

[*ajohavīt*: called (you), (5.78.4);

Most of the mantra-s of Maṇḍala 5 of RV are due to Atri Rīṣhi.]

8.42.6:

O Lords of journey (3),
 just as the wise called you for their protection and increase (2),
 I call you for the drink of the Soma-delight (1,4).
 Let all that are alien be rent asunder (5).⁶

[Most of the mantra-s of Maṇḍala 5 of RV are due to Atri rīṣhi.]

⁵ यथा वाम् अत्रिः (1), अश्विना (2), गीर्भिर्विप्रो अजोहवीत् (3),
 नासत्या (4), सोमपीतये (5), नभन्तामन्यके संमे (6)

⁶ एवा वामंह (1), ऊतये यथाहुवन्त मेधिराः (2)
 नासत्या (3), सोमपीतये (4), नभन्तामन्यके संमे (5)

Anuvāka 6: Sūkta-s (43-59)

[There are 251 mantra-s in these 17 sūkta-s. The sūkta-s 49-59 are together known as Vālakhilyam. In some earlier editions, this set was placed at the end of 8th Kāṇḍa.

The sūkta-s 43 and 44 are to Agni, 45 and 46 mainly to Indra, 47 to Āditya and 48 to Soma. The deities in sūkta-s 49-59 are given in Sūkta 49 at the beginning of the Vālakhilya hymns.]

43. Agni

Riṣhi: Virūpa Āngirasah

- 8.43.1: Our stoma-lauds pray to Agni
- 8.43.2: Glad is your response
- 8.43.3: You devour the woods
- 8.43.4: Smoke as their flag
- 8.43.5: Your fires seen like rays of the dawn
- 8.43.6: Dust raised by his march
- 8.43.7: Agni wearies not
- 8.43.8: Shine in the woodlands
- 8.43.9: You become a child in the womb
- 8.43.10: Your rays fed with the offerings
- 8.43.11: Agni bears on his back the Soma-delight
- 8.43.12: Prostration to you
- 8.43.13: Bhṛgu-s and Manu
- 8.43.14: Like friend kindled by a friend
- 8.43.15: Gives impulsion with the hero-force
- 8.43.16: Pure in the law of your working
- 8.43.17: My lauds reach you like calves their mothers
- 8.43.18: Worlds of happy dwelling labour for you
- 8.43.19: The seers urge Agni to dwell in their house
- 8.43.20: You perform the pilgrim-yajna
- 8.43.21: Agni looks with equal eyes on all
- 8.43.22: May he hear our call
- 8.43.23: He smites the foe
- 8.43.24: Presides over the laws of their action

8.43.25: Illumines universal life

8.43.26: Burning Rākṣhasa-s

8.43.27: Become aware of my word

8.43.28: You are created by our force

8.43.19: These beings are born to you

8.43.30: May we pass beyond danger

8.43.31: We seek Agni with rapturous hearts

8.43.32: You slay darknesses

8.43.33: Desirable wealth which never fails

Metre: Gāyatri

8.43.1:

Our words of call, even these affirming lauds, pray to Agni (2),
the illumined seer, the creator, invincible in his sacrifice (1).¹

8.43.2:

O seeing Agni, O knower of all things 'born to you (1,3),
I bring to birth the perfect laud (4),
and glad is thy response (3).²

8.43.3:

O Agni, your keen energies of flame (2),
like jets of light (1),
devour with their teeth the woods (3).³

[*vanāni*: the woods of delight; note the 2 meanings of *vana*]

8.43.4:

Bright, with smoke for their flag against heaven (1,3),
urged by the winds (2),
your fires toil separately (4).⁴

¹ इमे विप्रस्य वेधसो अग्नेः अस्तृतयज्वनः (1), गिरः स्तोमांस ईरते (2)

² अस्मै ते (1), प्रतिहर्यति (2), जातवेदो विचर्षणे अग्ने (3), जनामि सुष्टुतिम् (4)

³ आरोका ईव (1), घेदहं तिग्मा अग्ने तव त्विषः (2), दद्भिः वनानि बप्सति (3)

⁴ हरयो धूमकेतवो (1), वार्तजूता (2), उप द्यवि (3), यतन्ते वृथंगग्रयः (4)

[*ā yatante*: to labour, (10.91.7); *vr̥thak*: separately;
ketavaḥ: flag; rays of intuition, (10.91.5)]

8.43.5:

On being kindled, these are those separate fires of yours (1),
are seen like rays of the Dawns (2).⁵

8.43.6:

Black is the dust raised under his feet (1),
in the march of the knower of all things born (2),
when Agni sprouts upon the earth (3).⁶

[*rodhati*: sprouts, (occurs once)]

8.43.7:

Making his foundation, consuming the herbs (1),
Agni wearies not but goes even to the young shoots (2).⁷

8.43.8:

Oh, laying all low with his tongues of flame alone (1),
flashing out with his ray (2),
Fire shines in the woodlands (3).⁸

8.43.9:

O Agni, in the waters is your seat (1);
you besiege the plants (2);
you become a child in the womb and are born again (3).⁹

[*sadhiḥ*: seat, goal]

⁵ एते त्वे वृथगग्रयं इद्धासः (1), समदक्षत उषसामिव केतवः (2)

⁶ कृष्णा रजांसि पत्सुतः (1), प्रयाणं जातवेदसः (2), अग्रिर्यत् रोधति क्षमि (3)

⁷ धासिं कृष्णान ओषधीः बप्सत् (1), अग्निर्न वायति पुनर्यन् तरुणीरपि (2)

⁸ जिह्वाभिः अह नन्मत् अर्चिषां (1), जञ्जणा-भवंन् (2), अग्निर्वनेषु रोचते (3)

⁹ अप्सवग्रे सधिः तव (1), सौषधीरनु रुध्यसे (2), गर्भे सजायसे पुनः (3)

8.43.10:

O Agni, that ray of yours fed with the offering (2),
rises up shining from the offering of light (1),
licking the mouth of the ladle (3).¹⁰

[*ghṛtāt*: (offering of) light, clarified butter;
rochata: shining;
āhutam: fed with the offering;]

8.43.11:

May we ordain sacrifice with the lauds to Agni (4),
the ordainer of things (3).
Agni makes the ox and the cow his food (3),
and he bears on his back the Soma-delight (2).¹¹

8.43.12:

With prostration to you (1),
we seek the fuel, O Agni (3),
O Priest of the call, O supreme will (2).¹²

8.43.13:

O pure Agni, fed with offerings (2,4),
we call you as did Angiras (5),
as did Bhṛgu, as did Manu (1,3).¹³

¹⁰ उदग्ने तव तद् घृतात् (1), अर्ची रोचत आहुतम् (2),
निंसानं जुहोश् मुखे (3)

¹¹ उक्ष-अन्नाय वश-अन्नाय (1), सोमपृष्ठाय (2),
वेधसे (3), स्तोमैः विधेम अग्रये (4)

¹² उत त्वा नमसा वयं (1), होतः वरेण्यक्रतो (2), अग्रं समिद्धिः ईमहे (3)

¹³ उत त्वा भृगुवत् (1), शुचे (2), मनुष्वदश्च (3),
आहुत (4), अङ्गिरस्वत् हवामहे (5)

8.43.14:

O Agni, you are kindled, by the fire (1);
 you, an illumined seer, are kindled by one illumined (2);
 as a friend you are kindled by your friend (3).¹⁴

8.43.15:

To the illumined person who gives to you (1),
 give the thousandfold wealth (2),
 the impulsion with the hero-force (3).¹⁵

8.43.16:

O Fire, my brother (1),
 take pleasure in this laud of mine (4),
 created by your force, drawn by your red horses (2),
 pure in the law of your workings (3).¹⁶

8.43.17:

My lauds reach you, O Agni (1,4),
 as the cows reach their stall (3),
 in glad response to the lowing calf (2).¹⁷

8.43.18:

For you, O most luminous Angira (1),
 all those worlds of happy dwelling (2),
 each in its separate power (3),
 labour for your desire, O Agni (4).¹⁸

¹⁴ त्वं ह्यग्ने अग्निना (1), विप्रो विप्रैण सन् सता (2), सखा सख्या समिध्यसे (3)

¹⁵ स त्वं विप्राय दाशुषे (1), रयिं देहि सहस्रिणाम् (2), अग्ने वीरवन्तीमिषम् (3)

¹⁶ अग्ने भ्रातः (1), सहस्कृत रोहिदध्व (2),
 शुचिब्रत (3), इमं स्तोमं जुषस्व मे (4)

¹⁷ उत त्वाग्ने मम स्तुतो (1), वाश्राय प्रतिहर्यते (2),
 गोष्ठं गाव इव (3), आशत (4)

¹⁸ तुभ्यं ता अङ्गिरस्तम (1), विश्वाः सुक्षितयः (2), पृथक् (3),
 अग्ने कामाय येमिरे (4)

8.43.19:

By their thoughts, the thinkers (1),
the wise, the illumined seers (2),
urge Agni to dwell in their house (3).¹⁹

[*admasat*: seated in the house (human body), (8.44.29);
admasadyāya: to dwell in the house; for S, it means, 'attainment of
food'.]

8.43.20:

O Agni, you perform the pilgrim-yajna (2),
(gracefully) like a horse in its gallopings (1).
They desire you as the *hotar* priest (4),
and as the carrier of the offering (3).²⁰

8.43.21:

You are the lord (2);
you look with equal eyes on all the peoples in many lands (1).
We call to thee in our battles (3).²¹

[*purutrā*: many lands]

8.43.22:

Pray to Agni (1).
Fed with the pouring of the clarities, he blazed wide (2).
May he hear this our call (3).²²

[*ghṛtaiḥ*: clarities;]

¹⁹ अग्निं धीभिः मनीषिणो (1), मेधिरासो विपश्चितः (2),
अन्नसर्वाय हिन्विरे (3)

²⁰ तं त्वामज्मेषु बाजिनं (1), तन्वाना अग्ने अध्वरम् (2),
बहिं (3), होतारम् ईळते (4)

²¹ पुरुत्रा हि सदृङ्सि विशो विश्वा अनुं (1), प्रभुः (2),
समत्सु त्वा हवामहे (3)

²² तमीळिष्व (1), य आहुतो अग्निः विभ्राजते घृतैः (2),
इमं नः शृणवत् हवम् (3)

8.43.23:

We call you, the knower of all things born (1,3).
He hears our cry (2),
and smites away from us the foe (4).²³

8.43.24:

I pray to Agni (3),
the marvellous king of the peoples (1).
He presides over the laws of their action (2).
May he hear (us) (4).²⁴

8.43.25:

Agni illumines the universal life (1),
like a male horse urged to its gallop (2).
We speed like a racer to the goal (3).²⁵

[*hitam*: urged;
vepasam: to illumine]

8.43.26:

Smiting away the foes and things that hurt (1),
burning the Rakṣhasa-s, on every side (2),
shine out with your keen flame, O Agni (3).²⁶

[*mṛdhrāṇi*: things that hurt;
apaghnan: smiting away;]

²³ तं त्वा वयं हवामहे (1), शुण्वन्तं (2), जातवैदसम् (3),
अग्ने घ्नन्तमप द्विषः (4)

²⁴ विशां राजानम् अद्भुतम् (1), अध्यक्षं धर्मणाम् इमम् (2),
अग्निमीळे (3), स उ श्रवत् (4)

²⁵ अग्निं विश्वायुवेपसं (1), मर्यं न वाजिनं हितम् (2);
ससिं न वाजयामसि (3)

²⁶ घ्नन् मृध्राणि अप द्विषो (1), दहन् रक्षांसि विश्वहा (2),
अग्ने तिग्मेन दीदिहि (3)

8.43.27:

Men kindle you like Manu (1).
O most luminous Angira, O Agni (2);
become aware of my Word (3).²⁷

8.43.28:

O Agni, since you are created by our force (2),
you are born in heaven, or born in the waters (2).
As such we call thee with our words (3).²⁸

8.43.29:

To thee, these beings born (1),
and these worlds of a happy dwelling (2),
each separately in its place (3),
lay a foundation where you can devour your food (4).²⁹
[Line 4: (alt.) where nourishment is placed for thy eating;]

8.43.30:

O Agni, may we be among those (1),
who have the right thought and the divine vision (2,4),
and through all the days, pass safe beyond the danger (3,5).³⁰

8.43.31:

With rapturous hearts we seek Agni (3),
with his intense and purifying light (2),
the rapturous, in whom are many things that are dear to us (1).³¹

²⁷ यं त्वा जनास इन्धते मनुष्वत् (1), अङ्गिरस्तम अग्ने (2),
स बोधि मे वर्चः (3)

²⁸ यदग्ने दिविजा अस्यप्सुजा वा (1), सहस्कृत (2), तं त्वा गीर्भिर्हवामहे (3)

²⁹ तुभ्यं घेत् ते जना (1), इमे विश्वाः सुक्षितयः (2),
पृथक् (3), धासिं हिन्वन्ति अत्तवे (4)

³⁰ ते घेदग्ने (1), स्वाध्यो (2), अहा विश्वा (3), नृचक्षसः (4),
तरन्तः स्याम दुर्गहा (5)

³¹ अग्निं मन्द्रं पुरुष्रियं (1), शीरं पावकशौचिषम् (2), हृद्भिः मन्त्रेभिः ईमहे (3)

8.43.32:

O Fire, shining with your light (1),
 releasing your lustre like the sun with its rays (2),
 you manifest your force (3),
 and slay the darknesses (4).³²

8.43.33:

O forceful Agni, we seek from you, that gift of yours (1),
 (namely) the desirable wealth (3),
 which never fails (2).³³

44. Agni

Riṣhi: Virūpa Āngirasah

8.44.1: Awaken the guest

8.44.2: Let your joy respond to our chant

8.44.3: May he bring the gods to the session here

8.44.4: Your rays ascend upwards

8.44.5: My hymns with clarities

8.44.6: Agni rich in his lustres

8.44.7: Joiner of the splendour in yajna-s

8.44.8: Yajna in the way of the truth

8.44.9: Bring here the divine people

8.44.10: He is the ray of intuition of yajna-s

8.44.11: Pierce the hostiles

8.44.12: Makes his body beautiful

8.44.13: Perfect pilgrim-journey

8.44.14: Sits with the gods

8.44.15: The mortal who serves Agni

8.44.16: Fire is the head of heaven

8.44.17: Shine out your lights

³² स त्वमग्ने विभावसुः (1), सृजन् सूर्यो न रश्मिभिः (2),

शर्यन् (3), तमांसि जिघ्रसे (4)

³³ तत् ते सहस्व ईमहे (1), दात्रं यन्नोपदस्यति (2), त्वदग्ने वार्यं वसु (3)

- 8.44.18: May I abide in your peace
 8.44.19: Thinkers urge you (for their progress)
 8.44.20: He is inviolate in his self-law
 8.44.21: Most pure in his workings
 8.44.22: My thinkings increase you
 8.44.23: If I were you and you were I
 8.44.24: We abide in your right thinking
 8.44.25: My words move to you like cattle
 8.44.26: Agni is the youth
 8.44.27: We strive to Agni by our lauds
 8.44.28: Have grace on your devotee
 8.44.19: Wise thinker
 8.44.30: Carry forward our life before stumbling comes

Metre: Gāyatrī

8.44.1:

Set to his action by the fuel (1),
 awaken the guest by the offerings of the clarities (2).
 Place the offerings in him (3).¹

8.44.2:

O Agni, take pleasure in my laud (1);
 grow by this thought (2);
 let your joy respond to our utterances (3).²

8.44.3:

I establish Agni, the messenger in front (1),
 and speak to the carrier of the offerings (2).
 May he bring here the gods to their session (3).³

¹ समिधाग्निं दुवस्यत (1), घृतैर्बोधयत अतिथिम् (2),
 आस्मिन् हव्या जुहोतन (3)

² अग्रे स्तोमं जुषस्व मे (1), वर्धस्वानेन मन्मना (2), प्रति सूक्तानि हर्य नः (3)

³ अग्निं दूतं पुरो दधे (1), हव्यवाहुमुप ब्रुवे (2), देवाँ आ सादयादिह (3)

8.44.4:

O luminous Fire, vast and bright (1,3),
your rays ascend upwards as you are kindled high (2,4).⁴

[*ut irate*: ascend; *archayaḥ*: rays;
samidhāna: kindled high;]

8.44.5:

(The hymns in) my tongue, luminous with the clarities (1),
go to you, O joyful Agni (2).
Take pleasure in our offerings (3).⁵

[*jaryata*: joyful;
juhvaḥ: tongue, (8.3.4); *ghṛtāchīḥ*: luminous with clarities]

8.44.6:

I pray the Fire (1),
the rapturous *hotar* Priest, the sacrificant (2),
shining with his light, rich in his lustres (3).
May he hear (4).⁶

[*ṛtvijam*: the priest who sacrifices according to the order and time
of truth; sacrificant; see (8.38.1); *hotar*: priest of the call]

8.44.7:

(He is the) ancient *hotar* Priest, desirable and cherished (1).
Agni is the secr-will, joiner of the pilgrim-rites (2).⁷

[*abhishriyam*: joiner of the splendour, (8.72.13);
juṣṭam: cherished (guest), (5.4.5)]

⁴ उत् ते बृहन्तो (1), अर्चयः समिधानस्य (2),
दीदिवः अग्ने शुक्रासं (3), ईरते (4)

⁵ उप त्वा जुहो मम घृताचीः (1), यन्तु हर्यत अग्ने (2), हव्या जुषस्व नः (3)

⁶ मन्द्रं होतारमृत्विजं (1), चित्रभानुं विभावंसुम् (2),
अग्निमीळे (3), स उ श्रवत् (4)

⁷ प्रत्तं होतारमीड्यं जुष्टम् (1), अग्निं कविक्रतुम् अध्वराणाम् अभिश्रियम् (2)

8.44.8:

O most luminous Angira, take pleasure in these offerings (1).

O Agni, lead the unceasing sacrifice in the way of the Truth (2).⁸

[*ṛtuthā*: according to the rule of the rites; in the way or order of the truth, (8.13.9)]

8.44.9:

High-kindled, O Right and True, O brilliant light (1),

awakened to knowledge, bring here the divine people (2).⁹

[*santya*: right and true, (3.21.9)]

8.44.10:

The illumined seer and Priest of the call, free from harms (1),

shining with light, carrying his banner of smoke (2),

him we seek, the ray of intuition of the sacrifices (3).¹⁰

8.44.11:

O Agni, protect us against the doers of harm (1),

pierce the hostile power (2).

O God, you are made by our force (3).¹¹

8.44.12:

Agni, by the ancient thought (1),

makes beautiful his own body (2).

A seer, he grows by each illumined sage (3).¹²

⁸ जुषाणो अङ्गिरस्तमेमा हव्यानि (1), आनुषक् अग्रे यज्ञं नय क्रतुथा (2)

⁹ समिधान उ सन्त्य शुक्रशोच इहा बह (1), चिकित्वान् दैव्यं जनम् (2)

¹⁰ विप्रं होतारमद्रुहं (1), धूमकेतुं विभावंसुम् (2), यज्ञानां केतुमीमहे (3)

¹¹ अग्रे नि पाहि नस्त्वं प्रति ष्म देव रीषतः (1), भिन्धि द्वेषः (2), सहस्कृत (3)

¹² अग्निः प्रत्नेन मन्मना (1), शुम्भानः तन्वं स्वाम् (2), कविर्विप्रेण वावृधे (3)

8.44.13:

I call to me the Child of Energy, Fire (1).
He is of the purifying light,
in this sacrifice which is the perfect pilgrim-journey (3).¹³

8.44.14:

O Agni, a friendly light to us, with your brilliant flame (1),
sit with the gods on the sacred grass (2).¹⁴

8.44.15:

The mortal who serves the divine Agni (2),
in the house of the body (1),
to him he gives the Riches (3).¹⁵

8.44.16:

Fire is the head and peak of heaven (1),
and lord of earth (2),
and he sets moving the waters (3).¹⁶

[Also in Tai.S. (1.5.5.1), (4.4.1.1); Sāma Veda (27, 1532)]

8.44.17:

O Agni, upward dart blazing
your pure and brilliant flames (1);
shine out your lights (2).¹⁷

[*ut irate*: dart up;]

¹³ ऊर्जो नपातमा हुवे अग्निं (1), पावकशोचिषम् (2), अस्मिन् यज्ञे स्वध्वरे (3)

¹⁴ स नो मित्रमहुः त्वमग्ने शुक्रेण शोचिषां (1), देवैरा संत्सि बर्हिषि (2)

¹⁵ यो अग्निं तन्वो दमे (1), देवं मर्तः सपर्यति (2), तस्मा इद् दीदयद् वसु (3)

¹⁶ अग्निर्मूर्धा दिवः ककुत् (1), पतिः पृथिव्या अयम् (2),

अपां रतांसि जिन्वति (3)

¹⁷ उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते (1), तव ज्योतीषि अर्चयः (2)

8.44.18:

O Agni, you are the lord of the Sun-world (2).
 You have power for the gifts desirable (1).
 May I, who lauds you, abide in your peace (3).¹⁸

8.44.19:

O Agni, the thinkers urge you (for their progress) (1),
 by their perceivings of knowledge (2);
 may our words increase you (3).¹⁹

8.44.20:

We choose the friendship of Agni (3).
 He is inviolate in the law of his nature (1),
 the ever-chanting messenger (2).²⁰

8.44.21:

Most pure in his workings is Agni (1).
 He is the pure illumined sage, the pure seer of Truth (2).
 Pure, he shines out fed by our offerings (3).²¹

8.44.22:

May my thinkings and my words increase you always (1).
 O Agni, awake to the friendship between us (2).²²

¹⁸ ईशिषे वार्यस्य हि दात्रस्य (1), अग्ने स्वर्पतिः (2),
 स्तोता स्यां तव शर्मणि (3)

¹⁹ त्वामग्ने मनीषिणस्त्वां हिन्वन्ति (1), चित्तिभिः (2),
 त्वां वर्धन्तु नो गिरः (3)

²⁰ अदन्धस्य स्वधावतो (1), दूतस्य रेभंतः सदा (2), अग्नेः सख्यं वृणीमहे (3)

²¹ अग्निः शुचिब्रततमः (1), शुचिर्विप्रः शुचिः कविः (2),
 शुचीं रोचत आर्हुतः (3)

²² उत त्वा धीतयो मम गिरौ वर्धन्तु विश्वहा (1), अग्ने सख्यस्य बोधि नः (2)

8.44.23:

O Agni, if I were you and you were I (1),
then would your longings here become true (2).²³
[Verse (8.24.1) is similar, addressed to Indra]

8.44.24:

You are the shining one, lord of the shining riches (1).
You are blissful, are shining with thy lustres, O Agni (2).
May we abide in thy right thinking (3).²⁴

8.44.25:

O Agni, to you holding firmly the law of your workings (1),
my words move like lowing cattle (3),
as rivers move towards the sea (2).²⁵

8.44.26:

Agni (is) the youth, the lord of the peoples, the seer (1),
the all-consuming, Fire of the many illuminations (2).
I glorify him with my thoughts (3).²⁶

8.44.27:

May we strive towards Agni by our lauds (1,4).
(He is) the charioteer of the sacrifices (2),
with his solid strength, and his sharp tusks of flame (3).²⁷

²³ यदग्रे स्यामहं त्वं त्वं वा या स्या अहम् (1), स्युष्टे सत्या इहाशिषः (2)

²⁴ वसुः वसुपतिर्हि (1), कमस्यग्रे विभावसुः (2), स्याम ते सुमतावपि (3)

²⁵ अग्रे धृतव्रताय ते (1), समुद्रायैव सिन्धवः (2), गिरौ वाभास ईरते (3)

²⁶ युवानं विश्वपतिं कविं (1), विश्वादं पुरुबेपसम् (2),

अग्निं शुम्भामि मन्मभिः (3)

²⁷ यज्ञानां रथ्ये (1), वयं (2), तिग्मजम्भाय वीळवे (3), स्तोमैः इषेमाग्र्ये (4)

8.44.28:

O Agni, may this your worshipper, abide in you (1);
on him have grace, O Right and True, O purifier (2).²⁸

8.44.29:

You are the wise thinker seated in the house (1);
like an illumined sage ever awake (2);
O Agni, you shine out in heaven (3).²⁹

8.44.30:

O Agni, before the stumblings come (1),
before the spoilers arrive (2),
carry forward our life, O seer, O Shining One (3).³⁰

45. Indra

Riṣhi: Trishokaḥ Kāṇvaḥ

8.45.1: The ever-young Indra

8.45.2: Friend of sages

8.45.3: The ever-young hero

8.45.4: Questions asked by him on his birth

8.45.5: Mother's reply

8.45.6: One should carry out one's intentions

8.45.7: Foremost in fighting

8.45.8: One with inspired knowledge

8.45.9: No evil beings can harm him

8.45.10: Your gifts are sufficient

8.45.11: May we grow in greatness

8.45.12: True uplifting words

²⁸ अयमग्ने त्वे अपि जरिता भूतु (1), सन्त्य तस्मै पावकं मुख्य (2)

²⁹ धीरो हि असि अन्नसद् (1), विप्रो न जागृविः सदा (2),

अग्ने दीदयसि चवि (3)

³⁰ पुराग्ने दुरितेभ्यः (1), पुरा मृधेभ्यः (2), कवे प्र ण आयुर्वसो तिर (3)

- 8.45.13: You encourage us
 8.45.14: Do not be a miser
 8.45.15: One who reviles you
 8.45.16: A lavish giver
 8.45.17: You are not deaf to our calls
 8.45.18: Become our intimate ally
 8.45.19: When we fix our minds on you
 8.45.20: We desire you as our companion
 8.45.21: None can restrain him in battles
 8.45.22: Accept my Soma-drink
 8.45.23: Favour not the haters of the word
 8.45.24: Rejoice in great achievement
 8.45.25: Riches new and eternal
 8.45.26: Kadruva riṣhi
 8.45.27: Indra is that truth
 8.45.28: He is equal to all of us
 8.45.19: Increaser of energy currents
 8.45.30: Help to Trishoka
 8.45.31: We need only your grace, not gifts
 8.45.32: Even a little of your work
 8.45.33: Yours are the expressions of truth
 8.45.34: Slay us not for transgressions
 8.45.35: Afraid of you
 8.45.36: Your friend cannot be destroyed
 8.45.37: Indra does not kill without strong reasons
 8.45.38: Rishi Evara
 8.45.39: Steeds yoked by word
 8.45.40: Destroy the evil-forces
 8.45.41: Riches deposited in fortresses
 8.45.42: Riches given only by you

Metre: Gāyatrī

8.45.1:

(The sages) kindle Agni (1),
and spread the sacred grass (for seating the gods) (2).
The ever-young Indra is their friend (3).¹

8.45.2:

Their fuel is vast, their altar is wide (1,3).
their hymns of praise are many (2),
The ever-young Indra is the friend of sages (4).²
[*svaruḥ*: altar, (1.92.5);]

8.45.3:

Even though a non-combatant, with his Āryan fighters (1,3),
the hero subdues the foes surrounding his ally (2).
The ever young Indra is a friend (of such warriors) (4).³
[*satvabhiḥ*: āryan fighters; also the Angirasa ṛishis (Navagva-s) who
help in the release of cows, (5.34.8); (3.39.5) refers to their joint
action in finding the Sun dwelling in darkness]

8.45.4:

As soon as he was born (2),
he Vṛtra-killer, seized his arrow and asked his mother (1,3).
'Who are the fierce ones (4)?
who have heard (about their achievements) (5)?'⁴

¹ आ घा ये अग्निमिन्धते (1), स्तृणन्ति बर्हिर्नानुषक् (2).
येषामिन्द्रो युवा सखा (3)

² बृहन्निदिध्म एषां (1), भूरिं शस्तं (2), पृथुः स्वरुः (3),
येषाम् इन्द्रो युवा सखा (4)

³ अयुद्ध इत् (1), युधा वृतं शूर आजति (2), सत्त्वभिः (3),
येषाम् इन्द्रो युवा सखा (4)

⁴ आ बुन्दं वृत्रहा ददे (1), जातः (2), पृच्छद् वि मातरम् (3),
क उग्राः (4), के ह शुण्विरे (5)

[*shr̥ṇvire*: have heard, (4.8.6);

Line 5: who have the inspired knowledge, (8.54.6)]

8.45.5:

His mighty mother replied (1),

“He who desires your enmity (3),
fights with a mountain-like form (2).⁵

[*girau-apsaḥ*: mountain-form;

apso: form, (5.80.6); an attractive elephant (S);]

8.45.6:

O Maghavan, may you hear us (1).

Whatever one desires, let him carry it out (2).

Whatever you strengthen, it will be strong (3).⁶

[*viḥu*: strong, (1.71.2), (4.3.14);

vaṣṭi: (he) desires, (6.11.3)]

8.45.7:

Seeking the perfect steeds (2),

Indra goes to fight in the battle (1).

He becomes the foremost among those with chariots (3).⁷

8.45.8:

O one with Vajra, exert yourself to overcome all the foes (1),
and scatter them in different ways (2).

You become (within) us one with perfect inspired knowledge (3).⁸

⁵ प्रति त्वा शवसी वंदद् (1), गिरौ अप्सो न योधिषत् (2),

यस्तै शत्रुत्वम् आचके (3)

⁶ उत त्वं मघवन् शृणु (1), यस्ते वष्टिं ववक्षि तत् (2),

यद् वीळयासि वीळु तत् (3)

⁷ यत् आजिं याति आजिकृत् इन्द्रः (1), स्वश्वयुः उप (2), रथीतमो रथीनाम् (3)

⁸ वि षु विश्वा अभियुजो वज्रिन् (1), विष्वक् यथा बृह (2),

भवा नः सुश्रवस्तमः (3)

[*viṣhvak*: in separate ways;

vivṛha: exert (yourself), (10.10.8);

shrava: inspired knowledge, (8.74.9); inspiration, (5.7.9)]

8.45.9:

May Indra place in our front a chariot (1),

for our conquest (of felicities) (2).

No evil beings can harm him (3).⁹

[*dhūrvatam*: he who hurts, (10.87.12);

sātaye: for the conquest, (5.5.4), (7.15.9);]

8.45.10:

May we be free of those enemies (1).

O Indra, rich in light, may we come to you (3),

for your ready gifts of delight, O mighty one (2).¹⁰

[*parivrjyā*: be free of, (7.84.2);

aram: ready and sufficient, (2.5.8), (8.15.13);

shakra: mighty, potent, (1.10.5)]

8.45.11:

O one with Vajra, we approach you slowly (1).

May we obtain the life energy in hundreds, be unharmed (2,4),
so that we may grow in greatness (3).¹¹

[*shatagvinam*: (riches) in hundreds, (4.49.4),

anehasaḥ: one whom none can hurt, (3.9.1);

vivakṣhaṇā: see, (8.1.25)]

⁹ अस्माकं सु रथं पुर इन्द्रः कृणोतु (1), सातये (2), न यं धूर्वन्ति धूर्तयः (3)

¹⁰ वृज्याम ते परि द्विषो (1), अरं ते शक्र दावने (2), गमेम इत् इन्द्र गोमतः (3)

¹¹ शनैः चित् यन्तो अद्रिबो (1), अश्वावन्तः शतग्विनः (2),

विवक्षणा (3), अनेहसः (4)

8.45.12:

Everyday your adorers are given (2),
uplifting true words in hundreds and thousands (1).¹²

[*mamhate*: to give, (1.11.3);

ūrdhva: high lifted, (10.3.2);

sūnṛtābhiḥ: true words, (8.19.22)]

8.45.13:

O Indra, we know you as the conqueror of wealth (1),
the breaker of firm obstacles (or places) (2).

(You) encourage us and give protection like a house (3).¹³

[*gayah*: house which protects; also body of yajamāna; S renders it
as wealth in many places such as (1.74.2);

ādāraḥ: one who gives encouragement, (1.46.5)]

8.45.14:

O overcomer of foes, may the Soma make you rapturous (2),
O seer, the exalted one (1).

We seek (the Ray-cows) from you, the *Paṇi* (3).¹⁴

[*Paṇi*: miser, (5.61.8). He is the evil-trafficker who has stolen and
hidden the Ray-cows. The aspirant addresses that Indra like *Paṇi*, is
not willing to give Ray-cows to him. The idea is also in (1.33.3) '*mā
paṇirbhū*', 'be not be a *Paṇi* or miser']

¹² ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता (1), जरितृभ्यो विमंहते (2)

¹³ विद्महि त्वां धनंजयमिन्द्र (1), हृळ्हा विदारुजम् (1),

आदारिणं यथा गर्यम् (3)

¹⁴ ककुहं चित् त्वां कवे (1), मन्दन्तु धृष्णविन्दवः (2),

आ त्वां पणिं यदीमहे (3)

8.45.15:

Bring us what that man knows (3),
 who, even though rich, through his miserliness, reviles you (1),
 even though he has received the riches in abundance (2).¹⁵

[Line 3: Let us know the reasons in his mind for his meanness and miserliness.]

8.45.16:

O Indra, your friends, offerers of the Soma, look on you (1),
 just as men with fodder look on cattle (3).¹⁶

8.45.17:

For your protection, we call you who are afar (3).
 You are not deaf to us (1),
 you have the ears (open) to hear us (2).¹⁷

8.45.18:

When you hear this call of ours (1),
 manifest your power which is hard to violate (2);
 become our most intimate ally (3).¹⁸
 [durmarṣham: hard to violate, (10.5.8);
 antama: inmost inmate, (5.24.1,2), most close, (6.9.5);
 āpim: ally, (8.60.10);]

8.45.19:

When we approach you in a mood of distress (1),
 and fix our minds on you (2),
 you become aware of us, O Indra, giver of light (3).¹⁹

¹⁵ यस्ते रेवाँ अदाशुरिः प्रममर्षं (1), मघत्तये (2), तस्य नो वेद् आ भर (3)

¹⁶ इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः (1), पुष्टावन्तो यथा पशुम् (2)

¹⁷ उत त्वा अबधिरं वयं (1), श्रुत्कर्णं सन्तम् (2), ऊतर्ये दुरादिह हवामहे (3)

¹⁸ यत् शुश्रूया इमं हवँ (1), दुर्मर्षं चक्रिया उत (2), भवैः आपिः नो अन्तमः (3)

¹⁹ यत् चिद्धि ते अपि व्यथिः जगन्वांसो (1), अमन्महि (2),

गोदा इदिन्द्र बोधि नः (3)

[*godāḥ*: giver of light, (1.4.2);
amanmahi: fix our minds (on you), (8.1.13), (5.22.3);
jaganvāmsaḥ: approaching]

8.45.20:

O Lord of might, we lean on you (2),
 just as an aged man on a staff (1).
 We desire you as a companion staying together (3).²⁰
 [*sadhasthāni*: companions staying together, (3.12.8);
ushamsi: desire (you), (1.30.12)]

8.45.21:

Sing the hymn to Indra (1).
 He is a warrior with many strengths (2).
 None can restrain him in battles (3).²¹
 [*nṛmṇam*: strength, (5.19.2), might, (1.67.2);
satvanam: warrior, (10.115.4);
vṛṇvate: to restrain, (1.5.4);]

8.45.22:

O mighty one, I pour the Soma-delight for your drink (1).
 Accept it for your delight and take satisfaction (2).²²
 [*vi ashnuhi*: to accept, (1.54.9);
tṛmpa: take satisfaction, (1.54.9)]

²⁰ आ त्वां रम्भं न जिब्रयो (1), ररम्भा शंससस्पते (2),
 उश्मसि त्वा सधस्थ आ (3)

²¹ स्तोत्रमिन्द्राय गायत (1), पुरुनुम्णाय सत्त्वंने (2), नकिर्यं वृण्वते युधि (3)

²² अभि त्वां वृषभा सुते सुतं सृजामि पीतये (1), तृम्पा व्यंभुही मदम् (2)

8.45.23:

Favour not ignorant men seeking protection (1),
and those who make fun of you (2),
and the haters of the Word (3).²³

[*vanah*: to grant delight, to favour]

8.45.24:

May those having Ray-cows in abundance (1),
make you rejoice in their great achievements (2).
Drink the Soma just as the Gaur animal drinks from the lake (3).²⁴

[*go-parīṇasa*: those with Ray-cows in abundance, (10.62.10); Soma mixed with products of cow (S);]

8.45.25:

The Vṛtra-killer sends from the realm beyond (1,3),
the riches new and eternal (2).

May you declare this (feat) in assemblies (4).²⁵

[*sanā*: eternal, (5.75.2), (3.1.6);]

8.45.26:

Indra drank the Soma prepared by Kadruva (Riṣhi) (1).
His might shone forth (or manifested) (3),
(when he destroyed) the thousand armed foe (2).²⁶

²³ मा त्वा मूरा अविष्यवो (1), मा उपहस्वान् आ दभन् (2),
माकीं ब्रह्मद्विषो वनः (3)

²⁴ इह त्वा गोपरीणसा (1), महे मन्दन्तु राधसे (2), सरौ गौरो यथा पिब (3)

²⁵ या वृत्रहा परावति (1), सना नवा च (2),

चुच्युवे (3), ता संसत्सु प्र वौचत (4)

²⁶ अर्पिबत् कद्रुवः सुतमिन्द्रः (1), सहस्रबाह्वे (2), अत्र अदेदिष्ट पौंस्यम् (3)

8.45.27:

(Indra is) that Truth (1).

Knowing well the works of Turvasha and Yadu (2,4),
he destroyed Ahnavāya in the battle (3).²⁷

[*shamīm*: works, (8.75.14);

vidānaḥ: full of knowledge, (2.9.1);

tat satyam: That Truth, also in (3.39.5), (4.54.4)]

8.45.28:

He is the deliverer of the peoples (1).

He is the destroyer of foes (2).

Glorify him who is equal (to all of us) (4).

(He is the giver) of plenitude rich in light (3).²⁸

[*vājasya gomataḥ*: plenitude of Ray-cows, (5.23.2);

(5.23.2) has the phrase, '*tvam satyaḥ adbhutaḥ*;

tarāṇim: deliverer, one who crosses through (foes), (3.29.13)]

8.45.29:

When the Soma is pressed out, (we call) Indra (4),

by our hymns for his return (2).

(He is) the increaser of energy currents, the divine artisan (1,3).²⁹

[*vartave*: reverse or return, (3.33.4), (2.25.3);

tugryam: impelling energy currents, (1.33.15)

tugryavṛdham: increaser of the energy currents, (8.99.7)]

²⁷ सत्यं तत् (1), तुर्वशे यदौ विदानो (2),

अह्नवाय्यम् व्यानत् तुर्वणे (3), शमिं (4)

²⁸ तरणिं वो जनानां (1), त्रदं (2), बाजस्य गोमंतः (3),

समानमु प्र शंसिषम् (4)

²⁹ ऋभुक्षणं (1), न वर्तव उक्थेषु (2), तुग्रावृधम् (3), इन्द्रं सोमे सचा सुते (4)

8.45.30:

(To help) Trishoka, you shattered the vast mountain, the source (1),
and made the cows to move and return (2).³⁰

[*niretave*: to return, (1.37.9);

The work of Trishoka done with the help of Indra is in (1.112.12).

The work is the release of cows hidden in the mountain.

yoni: the source (of cows);

trishoka: one who is luminous in three places (or planes), (1.112.12);

shoka: illuminous]

8.45.31:

O rapturous one (2),

whatever you have decided to establish (in us) (1),

or wanted to give us (3),

you do not have to do it (4).

May you be only gracious to us (5).³¹

[*iyakṣhasi*: desires granted, (6.49.4)]

8.45.32:

The work done, however small, by a person of your stature (1),
is renowned all over the earth (2).

May your mind be turned towards us (3).³²

8.45.33:

Yours is the glory (of the deeds) (1).

Yours are the utterances, the expressions of truth (2).

May you be gracious to us (3).³³

³⁰ यः कृन्तदिद् वि योन्यं त्रिशोकाय गिरिं पृथुम् (1),

गोभ्यो गातुं निरेतवे (2)

³¹ यद् दधिषे मनस्यसि (1), मन्दानः (2), प्रेत् इयक्षसि (3),

मा तत् करिन्द्र (4), मृळय (5)

³² दध्नं चिद्धि त्वावतः कृतं (1), शुण्वे अधि क्षमिं (2), जिगातु इन्द्र ते मनः (3)

³³ तवेदु ताः सुकीर्तयो (1), असन्नुत प्रशस्तयः (2), यदिन्द्र मृळयांसि नः (3)

[*prashastayah*: expression of the truth, (8.40.9), utterances, (8.19.19);
sukīrtiḥ: glory, (5.10.4);]

8.45.34:

Slay us not for one transgression (1),
(slay us not) for two or for three (2),
or many transgressions (3).³⁴

[*āgaḥ*: evil, (14.12.4), sin (4.3.5), transgression (5.3.7);]

8.45.35:

I am afraid of a person of your stature (1),
who is fierce and is the smiter of enemies (2).
You overbear the charges of foe, and are a strong worker (2).³⁵

[*dasma*: strong worker, (4.1.3), doer of works, (10.7.1);
ṛtī-saham: who overbears the charges of foes, (6.14.4)]

8.45.36:

I have not known the destruction of (your) friend (1),
or of (your) son, O Lord of treasure (2).
May your mind be turned towards us (2).³⁶

[You friend cannot be destroyed;
śhūne: in the emptiness, (7.1.11);
This verse is similar to (7.1.11)]

³⁴ मा न एकस्मिन् आगसि (1), मा द्वयोः उत त्रिषु (2),
वधीः मा शूर भूरिषु (3)

³⁵ बिभया हि त्वावन्त (1), उग्रात् अभिप्रभङ्गिणः (2),
दस्मात् अहम् ऋतीषहः (3)

³⁶ मा सख्युः शूनम् आ विदे (1), मा पुत्रस्य प्रभूवसो (2),
आवृत्त्वं भूतु ते मनः (3)

8.45.37:

Indra has declared (2),

“O mortals, which friend, unprovoked, has killed his friends (1,3)?
who can flee from me (4)?”³⁷

[The idea is that anyone, who does not do evil acts, has no fear
from Indra. Indra does not kill anyone without strong reasons.

maryā: force, army, (5.2.5);

maryādāḥ: goals, frontiers, (10.5.6);]

8.45.38:

O mighty one, when the ṛiṣi Evāra pressed out the Soma (1),
you, insatiable, manifested (the delight) (2).

Like a robber, you rushed out (3).³⁸

[Line 3: The idea is, ‘Indra rushes after the drink just as a robber
after his work’. The call for help does not allow him to stay there.

āsinvan: insatiable, (5.32.8);

āvayat: manifested, (10.113.8)]

8.45.39:

Since you give (felicities) to the men of word (1),

I will draw here the happy chariot (2),

which has steeds yoked by the potent Word (3).³⁹

[*sumat-ratha*: happy chariot, (3.3.9)]

8.45.40:

Destroy all the enemy forces (of evil) (1);

destroy also their all-round harming activities (2).

Bring us the desirable riches (3).⁴⁰

³⁷ को नु मर्या अमिथितः सखा सखायम् (1), अब्रवीत् (2),

जहा (3), को अस्मदीषते (4)

³⁸ एवारै वृषभा सुते (1), असिन्वन् भूरि आवयः (2), श्वघ्नीव निवता चरन् (3)

³⁹ आ त एता वचोयुजा हरी (1), गृभ्णे सुमद्रथा (2), यदी ब्रह्मभ्य इत् ददः (3)

⁴⁰ भिन्धि विश्वा अप द्विषः (1), परि बाधौ जही मृधः (2),

वसुं स्पार्हं तदा भर (3)

8.45.41:

O Indra, bring us the desirables desirable riches (4),
deposited in secret strongholds (*viṭṭau*), fortresses (*sthire*) (1,3),
and places which can withstand an attack (2).⁴¹

8.45.42:

O Indra, gives us those riches (2),
which all men recognise as that given by you in abundance (1).⁴²

46. Indra, Vāyu and Gifts

Riṣhi: Vashaḥ Ashvyaḥ

8.46.1: We are yours

8.46.2: Giver of impulsions

8.46.3: Singers chant on your greatness

8.46.4: Āditya-s lead him perfectly

8.46.5: He holds the Ray-cows within

8.46.6: We seek gifts as from a master

8.46.7: All protections are in him

8.46.8: Indra recovers the Sun

8.46.9: He ferries us to the plenitude

8.46.10: Grant us our aspiration

8.46.11: Protect our thoughts

8.46.12: You open our ears to knowledge

8.46.13: May he stand in our front

8.46.14: Sing to Indra on inspiration

8.46.15: Give felicities to our subtle bodies

8.46.16: Take us beyond the foes

8.46.17: His ready movements

8.46.18: May Maruts grant us bliss

8.46.19: Impels the thoughts towards the supreme

⁴¹ यत् बीळौ इन्द्र यत् स्थिरे (1), यत् पर्शानि (2),

पराभृतम् (3), वसुं स्पार्हं तदा भर (4)

⁴² यस्य ते विश्वमानुषो भूरैः दत्तस्य वेदति (1), वसुं स्पार्हं तदा भर (2)

- 8.46.20: Indra is the savior and conqueror
 8.46.21: Recovered the offerings with undivine forces
 8.46.22: Abundant gifts
 8.46.23: Gift of powerful horses
 8.46.24: Gifts from Kanita
 8.46.25: O Vāyu, come to this massive work
 8.46.26: Vāyu comes to offer Soma to Indra
 8.46.27: Full of joy in giving
 8.46.28: Dripping with clarity
 8.46.29: Gifts from the king
 8.46.30: They come to me just as cows go to herd
 8.46.31: The wandering herd
 8.46.32: Balbutha, a seer and *dāsa*
 8.46.33: Great lady with golden lustre

Metre: 1, Pādanichṛt Gāyatrī; 2-4,6,10,23,29,33, Gāyatrī; 5, Kakup; 7,11,19,25,27, Bṛhatī; 8, Anuṣṭup; 9,26,28, Satobṛhatī; 12, Viparīta Satobṛhatī; 13, Dvipadā Jagatī; 14, Bṛhatī Pipilikamadhyā (13/8/13); 15, Kakupnyankushirā; 16, Virāt; 17, Jagatī; 18, Upariṣṭādbṛhatī; 20, Viṣhamapadā Bṛhatī; 21,24,32, Pangktiḥ; 22, Samstārapangktiḥ; 30, Dvipadā Virāt; 31, Uṣṇik;

8.46.1:

O Indra, lord of treasure, you are the leader of our way (2).

We are yours (1,3).

You are the lord of the horses (4).¹

[*prapeta*: leader of our way, (2.9.2)

Lines 1,3: This idea is in (8.48.8) and others]

8.46.2:

O thunderer, we in truth know you (1),
 as the giver of impulsions (2).

We know you as the giver of felicities (3).²

¹ त्वावतः (1), पुरुवसो वयमिन्द्र प्रणेतः (2), स्मसि (3), स्थातर्हीणाम् (4)

² त्वां हि सत्यमाद्रिबो विन्न (1), दातारम् इषाम् (2), विन्न दातारं रयीणाम् (3)

8.46.3:

The doers of work sing with hymns of words (3),
about your hundred protections and your greatness (1),
O doer of hundred deeds (or one of hundred willings) (2).³

[*kāraṇaḥ*: the doers of work, (3.6.1)]

8.46.4:

The guileless Mitra, Aryama and Maruts (2),
protect the mortal and lead him perfectly (1).⁴

8.46.5:

He who is directed by Āditya-s holds within (1,3),
the Ray-cows, life-energies and the perfect hero-strengths (2).
He increases forever in the felicities desired by many (2).⁵

[*edhati*: increases, (8.84.9);

dadhānaḥ: holds (within);

suvīryam: perfect hero-strength, (1.127.11)]

8.46.6:

We seek gifts from the mighty and fearless Indra (1),
just as we seek the riches from a master (2).⁶

8.46.7:

In him, the fearless one, are all the protections together (1).
May the swift steeds bring him to the pressed out Soma (2,4),
he the lord of many treasures (3).⁷

³ आ यस्य ते महिमानं शतमूते (1), शतक्रतो (2), गीर्भिः गृणन्ति कारवः (3)

⁴ सुनीथो घा स मर्त्यो (1), यं मरुतो यम् अर्यमा मित्रः पान्ति अद्भुहः (2)

⁵ दधानो (1), गोमत् अश्ववत् सुवीर्यम् (2),

आदित्यजूत (3), एधते सदा राया पुरुस्पृहा (4)

⁶ तमिन्द्रं दानम् ईमहे शवसानम् अभीर्वम् (1), ईशानं राय ईमहे (2)

⁷ तस्मिन् हि सन्त्यूतयो विश्वा अभीरवः सचा (1),

तमा बहन्तु सप्तयः (2), पुरुवसुं (3), मदाय हरयः सुतम् (4)

8.46.8:

The rapture of Indra, the utter destroyer of Vṛtra is adorable (1).

You are hard to pierce in battles (3).

He recovers the Sun from the hostiles (2).⁸

[Line 3 is in (5.86.2);

ādadiḥ: recovers, (2.24.13); *svaḥ*: Sun, (4.3.11);

Line 2: The recovery of Sun lying in darkness appears in several mantra-s such as (3.39.5).]

8.46.9:

He, difficult to overcome, is adored by all (1);

being full of inspiration, he ferries us to the plenitude (2).

O treasure, mighty one, come to our Soma offering (3).

May we move to the stall of Ray-cows (4).⁹

[*gamema*: (we) move, (4.5.13);

tarutā: ferries (us), (1.27.9)]

8.46.10:

O Greatest of the great, grant us our aspirations (3);

(grant) us, as in ancient times, the rays (1),

the life-energies and the vehicles of inner movement (2).¹⁰

[*varivasya*: grant us our aspirations, (5.42.12), desirous of supreme good, (6.20.11);

mahāmaha: greatest of the great, (10.119.12)]

⁸ यस्ते॒ मदो॒ वरे॑ण्यो॒ य ईन्द्र॑ वृ॒त्रह॑न्त॒मः (1),

य आ॒दि॒दिः स्वः॑ नृ॒भिः (2), यः पृ॒त॒नासु॑ दु॒ष्टरः॑ (3)

⁹ यो दु॒ष्टरो॑ वि॒श्ववा॑र (1), श्र॒वाय्यो॑ वा॒जेषु॑ अ॒स्ति॑ त॒रुता॑ (2),

स नः॑ श॒विष्ट॑ स॒वना॑ वंसो ग॒हि (3), ग॒मेम॑ गो॒म॒ति ब्र॒जे (4)

¹⁰ ग॒व्यो षु॑ णो॒ यथा॑ पु॒रा (1), अ॒श्वयो॑त र॒थया॑ (2), व॒रि॒व॒स्य म॑हाम॒ह (3)

8.46.11:

I know that there is no limit forever (2),
to your riches (or achievements), O hero (1).
O thunderer, O opulent one, make us gifts (of your riches) (3).
Protect our thoughts along with our plenitudes (4).¹¹

[*dashasyan*: to give a gift, (7.5.7);

satra: ever, (1.71.9)]

8.46.12:

You are the friend who opens our ears to knowledge (2).
O sublime one, you know all births (1,3).
(you are) hymned by many (4).
All mortals call the mighty Indra at all times (5),
along with the ladle of offering (6).¹²

[*yataḥ-sruchaḥ*: stretching the ladle of offering, (3.2.5);

shravayat-sakhā: the friend who opens our ears to knowledge,
(5.25.5);

ṛṣhvaḥ: sublime, (3.5.5)]

8.46.13:

May Maghavan, the Vṛtra-killer stand in our front (3),
as the protector of plenitude (1);
he is the one with many riches (2).¹³

¹¹ न॒हि ते॑ शूर॒ राघ॒सो (1), अ॒न्तं बि॒न्दामि॑ स॒त्रा (2),

द॒श॒स्या नो॑ म॒घव॒न् चि॒त् अ॒द्रि॒वो (3), धि॒यो बा॒जैर्भिः॑ आ॒विथ॑ (4)

¹² य ऋ॒ष्वः (1), श्रा॒वय॑त् स॒खा (2), वि॒श्वे॒त् स वै॑द् ज॒नि॒मा (3), पु॒रु॒ष्टुतः॑ (4),

तं वि॒श्वे॒ मानु॑षा यु॒गा इन्द्रं॑ ह॒वन्ते॑ त॒विषं॑ (4), य॒तस्मृ॑चः (5)

¹³ स नो॑ बा॒जैषु॑ अ॒वि॒ता (1), प॒रु॒वसुः॑ (2), पु॒रः॒स्था॒ता म॒घवा॑ वृ॒त्रहा॑ भु॒वत् (3)

8.46.14:

To the hero, rapturous with Soma-food (1),
sing with the great words (2).

Utter the words of praise to the mighty one (5),
with the name of inspiration to Indra, wide in knowledge (3,4).¹⁴

[*vachah*: (to utter) the words;

nāma shrutyam: name of inspiration, (5.30.5);

vichetasam: wide in knowledge, (4.7.3)]

8.46.15:

O master of plenitude, one invoked by many (4),
give swiftly the felicities for the bodies (1,4).

Give riches and give the plenitude (2).¹⁵

[*nūnam*: swiftly; *tanve*: for (the maintenance of) bodies, physical,
prāṇic and mental;]

8.46.16:

He rules over all the riches (1).

He overcomes the foes with his body (2).

Swiftly, take us beyond (the foes) with the light (3).¹⁶

[Line 3: (alt.): take us beyond desire;

kṛpa: desire, (10.98.7); with light, (8.23.5), (8.23.8);

varpasā: with his body, (10.3.1);

irayan: ruling over, (10.140.4)]

¹⁴ अ॒भि वो॑ वी॒रम् अ॒न्ध॒सो म॒दैषु॑ (1), गाय॑ गि॒रा म॒हा (2),

वि॒चे॒त॒सम् इ॒न्द्रं (3), ना॒म श्रु॒त्यं (4), शा॒कि॒नं व॒चो यथा॑ (5)

¹⁵ द॒दी रे॒क्षाः त॒न्वे (1), द॒दिः व॒सुं द॒दिः वा॒जेषु॑ (2),

पु॒रु॒हूत॑ वा॒जि॒नम् (3), नू॒नम् अ॒र्थ (4)

¹⁶ वि॒श्वे॒षाम् इ॒र॒ज्यन्तं॑ व॒सूनां॑ (1), सा॒स॒ह्यांसं॑ चि॒द॒स्य व॒र्षसः॑ (2),

कृ॒प॒य॒तो नू॒नम् अ॒ति अ॒र्थ (3)

8.46.17:

We laud the great and bounteous Indra (1,3),
 for sufficient impulsions (2).
 He meets us in his ready movements (4),
 during the chants in the yajna (5).
 Along with the Maruts he rules over all human beings (6).
 Sing to him with the words with obeisance of surrender (7).¹⁷

[*aram-gamāya*: ready movements; (6.42.1)

jagmaye: meets, (6.42.1); *aram*: sufficient and ready, (1.66.3);
aram: excellent, (7.7.6)]

8.46.18:

The Maruts move galloping at the heights in the hills (1).
 The sacrifice is addressed to these loud-voiced Maruts (2).
 May these many-voiced (Maruts) grant us the bliss (3),
 in the pilgrim-journey (4).¹⁸

[*ajmeṣhu*: galloping, supremely moving, (5.87.7)]

8.46.19:

He crushes the evil-minded foes (1).
 O powerful Indra, bring us the felicities (2).
 You impel the thoughts to be yoked (to Indra) (3).
 You impel the thoughts towards the supreme (4).¹⁹
 [*prabhangam*: see (8.61.18)]

¹⁷ म॒हः सु॒ वो (1), अ॒रम् इ॒षे (2), स्त॒वाम॒हे मी॒ळ्हुषे॑ (3),
 अ॒रंग॒माय॑ ज॒ग्मये॑ (4), य॒ज्ञेभिः॑ गी॒र्भिः (5),
 वि॒श्वम॑नु॒षां म॒रुता॑म् इ॒यक्ष॑सि (6), गा॒यै त्वा न॑म॒सा गि॒रा (7)

¹⁸ ये पा॒तय॑न्ते अ॒ज्मभिः॑ गि॒रीणां॑ सु॒भिः (1), ए॒षाम्
 य॒ज्ञं म॑हि॒ष्वणी॑नां (2), सु॒प्तं तु॒विष्व॑णी॒नां (3), प्रा॒ध्वरे॑ (4)

¹⁹ प्र॒भङ्गं दु॑र्म॒तीना॑म् (1), इन्द्र॑ श॒विष्ठा॑ भ॒र र॒यिम॑स्मभ्यं (2),
 यु॒ज्यं चो॑दयन्मते (3), ज्येष्ठं॑ चोदयन्मते (4)

8.46.20:

(Indra) is the savior, conqueror, the fierce one (1),
one with rich variety, supreme in vision, one with true words (2).
He overpowers the foes of the king, is a subduer of foes (3),
forceful, enjoyer of the ancient (or supreme) plenitude (4).²⁰

[Line 4: (alt.) (make us) enjoy the plenitude;
sanita: savior (1.36.13); (has other meanings);
susanitaḥ: perfect conqueror, (3.18.5);]

8.46.21:

May he come who took the whole of offerings (1,2,4),
in the control of undivine forces (3),
just as Vasha, son of Ashva, received the gift at dawn (5,7),
from Pṛthushravasa, son of Kānīta (6).²¹

[S quotes an anecdote to give the meanings.

A better translation of lines (5-7) is needed, using the symbolism
behind the names.

pūrtam: the whole, complete;
īvat: offerings, (5.49.5);]

8.46.22:

I have received life-energies, sixty thousand and an *ayuta* (1),
twenty hundred camels, ten hundred brown mares (2,3),
ten thousand Ray-cows with three rosy lights (4).²²

[*ayuta*: ten thousand occurs 5 times in Maṇḍala 8, see (8.1.5);
aruṣhīḥ: rosy light, (5.56.6), flushing red, (1.71.1)]

²⁰ स॒नि॒तः सु॒स॒नि॒तः (1), उ॒ग्र॒ चि॒त्र॒ चे॒ति॒ष्ठ॒ स॒नू॒त (2),
प्रा॒स॒हा॒ स॒म्रा॒ट् स॒ह॒रि॒ं (3), स॒ह॒न्तं॑ भु॒ज्युं वा॒जै॒षु पू॒र्व्यम् (4)

²¹ आ स ए॒तु (1), य ई॒वत् (2), आँ अ॒दैवः॑ (3), पू॒र्त॒मा॒द॒दे (4),
यथा॑ चि॒द्व॒शौ अ॒व्यः॑ (5), पृ॒थु॒श्रव॑सि का॒नी॒ते (6), अ॒स्या वि॒ उ॒षि आ॒द॒दे (7)

²² ष॒ष्टिं स॒हस्र॑ अ॒र्श्वस्य॑ अ॒यु॒ता अ॒स॒नम् (1), उ॒ष्ट्रा॒नां विं॒श॒तिं श॒ता (2),
द॒श श्या॒वी॒नां श॒ता (3), द॒श त्रि॒-अ॒रु॒षी॒णां द॒श ग॒वां स॒हस्रा॑ (4)

8.46.23:

The ten brown horses makes the wheel turn (1,4).

They are of growing intensities, of fully manifested power (2),
and trampling down obstacles (3).²³

[*āshavaḥ*: horses; *rdhat*: to grow in strength, (6.3.2);

mathra: trampling down obstacles (S)]

8.46.24:

These are the gifts from the son of Kānita, Pṛthushravas (1),
felicitous in achievement, a bounteous giver and wise (2,4).

He gave a golden chariot, had great inspirations (3,5).²⁴

[Line 2: (alt.) He gave rise to golden movements which create
golden lustre;

shravaḥ: inspiration, (5.7.9); inspired knowledge, (8.74.9);

varṣiṣṭham: abundant, (3.13.17);

su-rādhasaḥ: felicitous in achievement, (4.5.4)]

8.46.25:

O Vāyu, come to us for this work of massive strength (1,3),
for creating a great body (2).

We are ready for your abundant gift (4).

We are ready for the great gift as soon as you (come) (5).²⁵

[*dāvane*: for the gift, (2.1.10); *tane*: body, (2.9.2);

pāja: force, (5.1.2), massive strength, (4.4.1);

makhaḥ: work, (10.11.6)]

²³ दशं श्यावा (1), ऋधत्-रयः वीतवारास आशवः (2), मथ्रा (3),

नेमिं नि वावृतुः (4)

²⁴ दानासः पृथुश्रवसः कानीतस्य (1), सुरार्थसः (2),

रथं हिरण्यं ददत् (3), महिष्ठः सूरिः अभूत् (4), वर्षिष्ठम् अकृत श्रवः (5)

²⁵ आ नो वायो (1), महे तने (2), याहि मखाय परजसे (3),

वयं हि ते चक्रुमा भूरि दावने (4), सद्यः चित् महि दावने (5)

8.46.26:

With his thrice seven seventy (Ray-cows) (2),
 he is carried by his horses to the house (1).
 He comes with the Soma-delight and the Soma pressers (3),
 to offer you the drink of the bright pure Soma (4).²⁶
 [*vasta*: house]

8.46.27:

He is full of joy in giving, by himself (1),
 this wonderful gift of delight (2);
 he, strong in will, (gives) amidst the doers of great deeds (4).
 (namely) Aratva, Akṣha, Nahuṣha and Sukṛtvan (3).²⁷
 [*sukṛttaraḥ*: the superb doer of auspicious acts, (1.31.4)]

8.46.28:

Dripping with clarity in his glorious body (1,3).
 the king gallops in cars impelled by the life-energies (2,4,6),
 camel-energy and dog-energies (5).
 This is indeed your grace, O Vāyu (7).²⁸
 [Lines 4,5,6: cars drawn by horses, camels and dogs;
ajma: the field of race, (6.4.4); gallopings, (8.43.10), food (S);
ghṛtasnaḥ: dripping the light or clarity, (4.6.9)]

²⁶ यो अश्वेभिः बहते वस्तं (1), उस्त्राः त्रिः सप्त संसतीनाम् (2),
 एभिः सोमैभिः सोमसुद्धिः (3), सोमपा दानाय शुक्रपूतपाः (4)

²⁷ यो मं इमं चिदु त्मना अमन्दत् (1), चित्रं दाबनै (2),
 अरद्वे अक्षे नहुषे सुकृत्वनि (3), सुकृत्तराय सुकृतुः (4)

²⁸ उचथ्ये वपुषि (1), यः स्वरान् उत वायो (2), घृतस्त्राः (3),
 अश्वेषितं (4), रजेषितं शुनेषितं (5), प्र अजम् (6), तदिदं नु तत् (7)

8.46.29:

I have received sixty thousand mighty steeds (2),
as a pleasing gift from the king with rapid impulsion (1).²⁹

[*iṣhirah*: one rapid in impulsion, (2.5.4)]

8.46.30:

Just as the cows go to their herd (1),
and the oxen (to their herd) (2),
so they come to me (3).³⁰

8.46.31:

When the herd was wandering (in the wood) (1),
he called hundred camels (to give to me) (2),
and twenty hundred white cows (for giving to me) (3).³¹

8.46.32:

I, a seer, have received (2,4),
from the cowherd Balbūtha, a *dāsa*, a hundred (cows) (1,3).
All of us rejoice here being under the protection of Indra (6);
O Vāyu, they are yours (5).

They who have gods for their protectors rejoice (7).³²

[*turukṣha*: cow-herd]

²⁹ अथ प्रियमिषिराय (1), षष्टिं सहस्रा असनम् अश्वानामिन्न वृष्णाम् (2)

³⁰ गावो न यूथमुप यन्ति (1), वध्र्य उप (2), मा यन्ति वध्र्यः (3),

³¹ अथ यत् चारथे गणे (1), शतमुष्ट्रौ अचिक्रदत् (2),

अथ क्षित्रेषु विंशतिं शता (3)

³² शतं दासे बल्वूथे (1), विप्रः (2), तरुक्ष (3), आ ददे (4),

ते ते वायो (5), इमे जना मदन्ति इन्द्रगोपा (6), मदन्ति देवगोपाः (7)

8.46.33:

This great lady with golden lustre (1,2),

is brought to my front by Vasha, son of Ashvya (3,4).³³

[The lady is a goddess, brought to him by a vital power;
ashvyam: vital power, life-energy]

47. Āditya-s and Uṣha

Riṣi: Tritaḥ Āptyaḥ

[See the notes in (8.47.13) for some information on Trita Āptyaḥ.]

8.47.1: No evil can come to your devotee

8.47.2: Give us peace

8.47.3: Perfect are your protections

8.47.4: Give us life-ambrosia (*jīvātum*)

8.47.5: May the sins avoid us

8.47.6: The riches which you give freely

8.47.7: Intense anger will not come

8.47.8: Defence against minor evil forces

8.47.9: May Aditi grant us happiness

8.47.10: A house of refuge, free from disease

8.47.11: Look down from above

8.47.12: Seekers of inspired knowledge

8.47.13: Hidden deeds of wickedness

8.47.14: Uṣha and Trita Āptya

8.47.15: Benefits of gems and garlands

8.47.16: Causes of evil dreams

8.47.17: Integration of energies

8.47.18: Fearful effects of evil-dream

Metre: Mahāpangktiḥ (8,6)

³³ अथ स्या योषणा मही (1), प्रतीची वशमभ्यम् (2),
अधिरुक्ता (3), वि नीयते (4)

8.47.1:

Great are you, O Mitra and Varuṇa (1,3);
 great is your protection to the giver of offerings (2,4).
 No evil can come to one (6),
 whom you protect from the doer of harm, O Āditya-s (5).
 Faultless are your protections (7);
 perfect are your protections (8).¹
 [nashat: can come, (8.19.6);]

8.47.2:

O Divine Āditya-s, you know how to keep away evils (1).
 May you give us peace (3),
 just as birds offer shade (to their young) with their wings (2).
 Faultless are your protections (4);
 perfect are your protections (5).²

8.47.3:

May your peace reach us (1),
 just as the shade of wings of birds (reach the young) (2).
 O (gods) who are all-knowing (4),
 we meditate on all the armour (of protections) (3,5).
 Faultless are your protections (6);
 perfect are your protections (7).³

¹ महि॒ वो (1), मह॒ताम् अवो॒ (2), वरु॑ण॒ मि॒त्रं (3), दा॒शुषे॑ (4),
 यमा॑दित्या अ॒भि द्रु॒हो रक्ष॑था (5), न ई॒ अ॒यं न॑शत (6),
 अने॒हसो॑ व ऊ॒तयः॑ (7), सुऊ॒तयो॑ व ऊ॒तयः॑ (8)

² वि॒दा दे॒वा अ॒घाना॑म् आ॒दित्या॑सो अ॒प-आ॑कृ॒तिम् (1),
 प॒क्षा वयो॑ यथो॒परि॑ (2), वि अस्मे शर्म॑ यच्छत (3),
 अने॒हसो॑ व ऊ॒तयः॑ (4), सुऊ॒तयो॑ व ऊ॒तयः॑ (5)

³ वि अस्मे अधि॑ शर्म॒ तत् (1), प॒क्षा वयो॑ न यन्त॒न (2), विश्वा॑नि (3),
 विश्व॑वेदसो (4), वरू॒थ्या मना॑महे (5), अने॒हसो॑ व ऊ॒तयः॑ (6),
 सुऊ॒तयो॑ व ऊ॒तयः॑ (7)

[*manāmahe*: we meditate, (8.11.5);

yanta: to reach, (1.140.13)]

8.47.4:

O conscious thinker, you give us the abode and life-ambrosia (1).

The Āditya-s rule over all the riches of all persons (2).

Faultless are your protections (3);

perfect are your protections (4).⁴

[*prachetasah*: O conscious thinker (8.84.2);

jīvātum: life-ambrosia, (1.91.6), that which makes life immortal and joyful;]

8.47.5:

May the sins avoid us (1),

as charioteers (avoid) difficult places (2).

We abide in Indra's happiness and the protection of Āditya-s (1).

Faultless are your protections (4);

perfect are your protections (5).⁵

8.47.6:

The riches which you give freely (2),

can be obtained by a man only with great pain (1).

The person whom you approach, he gets abundant riches (3).

Faultless are your protections (4);

perfect are your protections (5).⁶

[*dabhra*: little, (1.113.5);

parihvṛta: by painful means]

⁴ यस्मा अरांसत् क्षयं जीवातुं च प्रचेतसः (1), मनोः विश्वस्य घेदिम आदित्या राय ईशते (2), अनेहसौ व ऊतयः सुऊतयो व ऊतयः (3)

⁵ परिं णो वृणजन् अघा (1), दुर्गाणि रध्यो यथा (2), स्याम् इदिन्द्रस्य शर्माणि आदित्यानाम् उत अवसि (3), अनेहसौ व ऊतयः (4), सुऊतयो व ऊतयः (5)

⁶ परिहृत इत् अना जनौ (1), युष्मा-दन्तस्य बायति (2), देवा अदभ्रम् आश वो यमादित्या अहेतन (3), अनेहसौ व ऊतयः (4), सुऊतयो व ऊतयः (5)

8.47.7:

O Āditya-s, when you give happiness to a person (2),
intense anger or pain will not come near him (1).

Faultless are your protections (3);
perfect are your protections (4).⁷

[*guru*: severe (pain) (5);

tyaja: anger, (10.79.6), (10.144.6);]

8.47.8:

O gods, may we dwell in you as warriors in their armour (1).

Protect us against a great evil (2),
defend us against minor evil forces (3).

Faultless are your protections (4);
perfect are your protections (5).⁸

[*urushya*: protect us, (8.71.7)]

8.47.9:

May Aditi protect us (1).

May Aditi, the opulent one, grant us happiness (2,4).

She is the mother of Mitra, Aryaman and Varuṇa (3,5).

Faultless are your protections (6);
perfect are your protections (7).⁹

[*revati*: opulent one, (3.18.4)]

⁷ न तं तिगमं चन त्यजो न द्रासत् अभि तं गुरु (1), यस्मा उ शर्म सप्रथ
आदित्यासो अराध्वम् (2), अनेहसौ व ऊतयः (3), सुऊतयो व ऊतयः (4)

⁸ युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु (1), यूयं महो न एनसो (2),
यूयम् अर्भात् उरुष्यत (3), अनेहसौ व ऊतयः (4), सुऊतयो व ऊतयः (5)

⁹ अदितिः न उरुष्यतु (1), अदितिः शर्म यच्छतु (2), माता मित्रस्य (3),
रेवतो (4), अर्यम्णो वरुणस्य च (5), अनेहसौ व ऊतयः (6),
सुऊतयो व ऊतयः (7)

8.47.10:

O Gods, grant us the happiness (1,4),
which is a house of refuge, blissful, free of disease (2),
and is an armour in the three realms (3).

Faultless are your protections (5);
perfect are your protections (6).¹⁰

[*sharaṇam*: house of refuge, (2.3.8);

tridhātu: triple law of working, (7.5.4); the three are *vasu* (sub-
stance), *ūrje* (abounding force), *priyam* (bliss), of the Tribune high-
est world (*tisraḥ parāvataḥ*, (1.34.7)), corresponding to the *sat-chit-
ānanda* of later Vedānta.

anātūram: free of disease, (1.114.1)]

8.47.11:

O Āditya-s, look down (on us) from above (1),
just as the scouts look from the shore (for the missing) (2).
Just as men lead their horses to the secure place (on the banks) (3),
lead us along an easy path (4).

Faultless are your protections (5);
perfect are your protections (6).¹¹

[*spashah*: scouts, (4.4.3)]

¹⁰ यदैवाः शर्म (1), शरणं यत् भद्रं यत् अनातुरम् (2),
त्रिधातु यत् वरूध्यं (3), तत् अस्मासु विर्यन्तन (4),
अनेहसो व ऊतयः (5), सुऊतयो व ऊतयः (6)

¹¹ आदित्या अव हि ख्यत अधि (1), कूलादिब स्पशः (2),
सुतीर्थम् अर्वतो यथा अनु (3), नो नेषथा सुगम् (4),
अनेहसो व ऊतयः (5), सुऊतयो व ऊतयः (6)

8.47.12:

There is no happiness for those demon-possessed powers (1),
 wanting to cast us down into ignorance and to conquer us (2).
 May the seekers of inspired knowledge (4),
 have bliss with Ray-cows, milch-cows
 and the hero-strength (3).
 Faultless are your protections (5);
 perfect are your protections (6).¹²

8.47.13:

O Gods, whatever (evil) has manifested (1),
 and al the deeds of wickedness which lie hidden (2,4),
 place them far away from Trita Āptya and from us (3,5).
 Faultless are your protections (6);
 perfect are your protections (7).¹³

[*āviḥ*: (evil that has) manifested;

Trita Āptya: the third or the triple one, apparently the Puruṣha of the mental plane. In the tradition, he is a Rīṣhi and has two companions, *eka* (one or single), *dvīta* (second or double); they must be the Puruṣha-s of the material consciousness and the vital or dynamic consciousness. In some places, he is regarded as a god (SA). He is also the rīṣhi of this sūkta.]

¹² नेह भद्रं रक्षस्विने (1), न अवयै न उपया उत (2), गर्वे च भद्रं धेनवे
 वीराय च (3), श्रवस्यते (4), अनेहसौ व ऊतयः (5), सुऊतयो व ऊतयः (6)

¹³ यत् आविः (1), यत् अपीच्यं देवासो अस्ति दुष्कृतम् (2), त्रिते (3),
 तत् विश्वम् (4), आस्य आरे अस्मद् दधातन (5), अनेहसौ व ऊतयः (6),
 सुऊतयो व ऊतयः (7)

8.47.14:

O daughter of heaven (Uṣha) (2),
 whatever evil dream threatens us and our knowledge (1),
 keep it far from Trita Āptya, O one shining with light (3).
 Faultless are your protections (4);
 perfect are your protections (5).¹⁴

[The sūkta (10.164) in the tenth Maṇḍala deals with the attempts to stop the appearance of bad dreams. The sage knew that dreams are activities of the mind when it is not completely at rest, even though the person may be sleeping.

vibhāvari: shining with light]

8.47.15:

O daughter of heaven (2),
 whatever evil dreams (threatens) Trita Āptya (3),
 we transfer them to ornaments
 or garlands made (for us) (1,4).
 Faultless are your protections (5);
 perfect are your protections (6).¹⁵

[*pari dadmasi*: to receive, (9.58.3, *dadmahe*);

Flowers in the garlands and the precious stones in the ornaments absorb the negative forces connected with evil dreams. Here is the earliest reference to the protection given by gems and flowers, to their wearers, a universal practice among Hindus.]

¹⁴ यच्च गोषु दुष्बध्यं यच्चास्मे (1), दुहितर्दिवः (2), त्रिताय तत् विभावरी
 आस्याय परां वह (3), अनेहसौ व ऊतयः (4), सुऊतयो व ऊतयः (5)

¹⁵ निष्कं वा घा कृणवते स्रजं वा (1), दुहितर्दिवः (2), त्रिते दुष्बध्यं सर्वम्
 आस्ये (3), परि ददमसि (4), अनेहसौ व ऊतयः (5), सुऊतयो व ऊतयः (6)

8.47.16:

O Uṣha, carry (elsewhere) (3),
 the effects of evil-dreams of Trita and Dvita (2),
 who experience (the effects of) food and drink (1).
 Faultless are your protections (4);
 perfect are your protections (5).¹⁶

[*Dvita*: see notes on (8.47.13);

bhāgam: the share (1.73.5);

seduṣhaḥ: seated, (5.15.2);

upa-seduṣhaḥ: seated near, to experience]

8.47.17:

Just we integrate the effects of components (1,3),
 the fast movements and movements of energies (in yajña) (2),
 we mitigate the effects of the evil dreams of the two Āptya-s (4).
 Faultless are your protections (5);
 perfect are your protections (6).¹⁷

[*ṛṇa*: debt, movement of energies;

shapha: hooves, fast movements;

sam-nayāmasi: to lead away, to mitigate the effects]

8.47.18:

May we today be victorious, be happy and be faultless (1).
 O Uṣha, may the fearful effects of evil-dream depart (2).
 Faultless are your protections (3);
 perfect are your protections (4).¹⁸

¹⁶ तत् अन्नाय॒ तत् अप॑से तं भा॒गम् उप॑सेदुषे॒ (1), त्रि॒ताय॑ च द्वि॒ताय॑ (2),
 च उषो॑ दु॒ष्प॒ष्मं वह॑ (3), अ॒ने॒हसो॑ व ऊ॒तयः॑ (4), सु॒ऊ॒तयो॑ व ऊ॒तयः॑ (5)

¹⁷ यथा॑ क॒लां (1), यथा॑ श॒फं यथ॑ ऋ॒णं (2), सं॒नया॑मसि (3), ए॒वा दु॒ष्प॒ष्मं
 सर्व॑म् आ॒स्ये सं न॑यामसि (4), अ॒ने॒हसो॑ व ऊ॒तयः॑ (5), सु॒ऊ॒तयो॑ व ऊ॒तयः॑ (6)

¹⁸ अजै॑ष्म अद्य आस॑नाम् च अभू॑म अना॑गसो व॒यम् (1), उषो॑ यस्माद्
 दु॒ष्प॒ष्मात् अभै॑ष्म अप॒ तत् उ॑च्छतु (2), अ॒ने॒हसो॑ व ऊ॒तयः॑ (3), सु॒ऊ॒तयो॑ व
 ऊ॒तयः॑ (4)

48. Soma

Riṣhi: Pragāthaḥ Kāṇvaḥ

[In some manuscripts, the riṣhi is Pragāthaḥ Ghaurah. Recall Ghora is of the lineage of Kāṇva (Kāṇvaḥ Ghaurah) as in (1.36-43), (9.94).]

8.48.1: Soma gives and extends great happiness

8.48.2: You enter within

8.48.3: Become immortal by Soma

8.48.4: Extend life-span for happy life

8.48.5: Join parts (or limbs) separated

8.48.6: Grant us the vision of the godhead

8.48.7: Enjoy Soma with mind impelled by you

8.48.8: We are yours

8.48.9: You dwell in every limb

8.48.10: Since Soma is in me, I invoke Indra

8.48.11: Calamities have sped away

8.48.12: With Soma, the immortal has entered us

8.48.13: Uniting with the fathers

8.48.14: O gods, may you speak on our behalf

8.48.15: Enter us and protect us on all sides

Metre: 1-4, 6-15, Triṣṭup; 5, Jagatī;

8.48.1:

May I who is wise in understanding and have right thoughts (2),

share in the sweet food (Soma) (1),

which gives and extends great happiness (3).

All the gods and mortals declare (the Soma) as honey (4),

and meet together (to enjoy it) (5).¹

[*varivaḥ*: happiness, (1.107.1)

su-ādhyah: have right thought, (8.43.30)]

¹ स्वादोरंभश्चि वर्यसः (1), सुमेधाः स्वाध्यो (2), बरिबोवित्तरस्य (3),
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो (4), अभि संचरन्ति (5)

8.48.2:

You enter within (1);
 becoming Aditi, you avert the divine wrath (2,3).
 O Indu (Soma), rejoicing in the friendship of Indra (4),
 advance us to the felicities like an obedient mare to its goal (5).²

8.48.3:

May we drink the Soma and become immortal (1).
 May we come to the Light and find the Gods (2).
 What can the enemies, the non-givers do to us (3)?
 O Immortal, one causing harm, what can he do
 to us (even if we are) mortals (4)?³
 [dhūrtiḥ: one causing injury or hurt, (1.18.6)]

8.48.4:

O Indu, by our drink of Soma (2),
 may you be blissful to our hearts (1).
 O Soma, be to us like a blissful father to his son (3),
 or like a friend towards his friends (4).
 O wise one, who is widely lauded (5),
 extend our life-span so that we may live happily (6).⁴

² अन्तश्च प्रागा (1), अदितिः भवासि (2), अवयाता हरसो दैव्यस्य (3),
 इन्द्रविन्द्रस्य सख्यं जुषाणः (4), श्रौष्टीव धुरमनु राय क्रध्याः (5)

³ अपाम सोमममृता अभूम (1), अगन्म ज्योतिरविदाम देवान् (2),
 किं नूनमस्मान् कृणवदरातिः (3), किमु धूर्तिरमृत मर्त्यस्य (4)

⁴ शं नो भव हृद (1), आ पीत इन्द्रो (2), पितेव सोम सूनवे सुशेवः (3),
 सखेव सख्यं (4), उरुशंस धीरः (5), प्र ण आयुर्जीवसे सोम तारीः (6)

8.48.5:

May the glorious Soma drank by us (1),
 offering protection join together the (separated) joints (2,4),
 (and move us) like a car moved (gently) by oxen (3).
 May they protect us from breaking a leg (5).
 May the Soma-delight separate me from sickness (6).⁵

[Line 3: Recall (8.1.12);

srāmat: sickness; *yavayantu*: separate;

parvasu: joints; *charitam*: leg, (1.1.16.15)]

8.48.6:

Illumine us like the fire kindled by churning (1).
 Grant us the vision (of godhead) (2).
 May we be in an opulent state (3).
 O Soma, I hold the thought of your rapture (4).
 Enter into us for granting nourishment filled with joy (5).⁶
 [*manye*: I meditate on you, (7.2.7); *revat*: full of joy and opulence,
 (5.23.4)]

8.48.7:

May we share (enjoy) the pressed Soma (2),
 with a mind impelled by you (1),
 as if we (are enjoying) the paternal riches (3).
 O king Soma, prolong and enrich our lives (4),
 just as the Sun establishes happy abodes by his daylight (5).⁷
 [*āyūmṣhi*: lives, (3.17.3); *ahāni*: daylight;
vāsarāṇi: happy abodes;]

⁵ इमे मा पीता यशसं (1), ऊरुष्यबो (2), रथं न गावः (3), समनाह पर्वसु (4),

ते मा रक्षन्तु विस्रसः चरित्रात् (5), उत मा सामात् यवयन्तु इन्द्रवः (6)

⁶ अग्निं न मा मथितं सं दिदीपः (1), प्र चक्षय कृणुहि (2), वस्यसो नः (3),
 अथा हि ते मद आ सोम मन्ये (4), रेवाँ इव प्र चरा पुष्टिमच्छ (5)

⁷ इषिरेण ते मनसा (1), सुतस्य भक्षीमहि (2), पित्र्यस्येव रायः (3),
 सोमं राजन् प्र ण आयूषि तारीः (4), अहानीव सूर्यो वासराणि (5)

8.48.8:

O king Soma, be gracious to us for our welfare (1).
 We are yours, following your law of workings (2).
 May you be aware of that (3).
 O Soma who has discernment (5,7),
 there may arise aggressive foes with wrath (4,6);
 abandon us not over to these foes as per their desire (8).⁸
 [*alarti*: aggressive;]

8.48.9:

O Soma, since you are the protector of our bodies (1),
 you of the divine vision dwell in every limb (of our bodies) (2).
 Even if we infringe your law of working (3),
 may you be gracious to us (4),
 as our good friend, for our higher welfare, O God (5).⁹
 [*vasyah*: greater riches, (8.71.6)]

8.48.10:

I would associate with that compassionate friend (1),
 who would not harm me after the liquor-drink, O Indra (2).
 Since Soma has been placed within me (3),
 I invoke Indra to prolong our lives (4).¹⁰
 [*rdūdara*: compassionate, (2.33.5) (stomach (*udara*) with right emotion (*rtu*)]

⁸ सोमं राजन् मृळ्यां नः स्वस्ति (1), त्वं स्पसि ब्रत्याः (2),
 तस्य विद्धि (3), अलर्ति (4), दक्षं (5), उत मन्युः (6),
 इन्द्रो (7), मा नो अर्यो अनुकामं परां दाः (8)

⁹ त्वं हि नः तन्वः सोम गोपा (1), गात्रैर्गात्रे निषसत्यां नृचक्षाः (2),
 यत् तै बयं प्रमिनाम ब्रतानि (3), स नो मृळ (4), सुषुखा देव वस्यः (5)

¹⁰ ऋदूदरेण सख्यां सचेय (1), यो मा न रिष्येत हर्यश्च पीतः (2),
 अयं यः सोमो नि अधायि अस्मे (3), तस्मा इन्द्रं प्रतिरम् एमि आयुः (4)

8.48.11:

The calamities and sicknesses have sped away (1).

The powers of darkness have fled in fear (2).

Soma has ascended in us in his wideness (3).

We have come to the state (4),

where men prolong their (conscious) lives (5).¹¹

[*atrasan*: that which make us become afraid and tremble (S);

anirā: calamities, (8.60.20)]

8.48.12:

O Fathers, the Soma-delight has been drunk in our hearts (1),

and thus the immortal has entered into us mortals (2).

May we worship that Soma with offerings (3).

May we abide in his true thinking and grace (or bliss) (4).¹²

8.48.13:

O Soma, by uniting with the fathers (1),

you have extended yourself over heaven and earth (2).

O Soma, may we worship you with offerings (3).

May we be the lords of felicities (4).¹³

¹¹ अप॒ त्या अ॒स्थुः अनि॒रा अमी॑वा (1), निर॒त्रस॑न् तमि॒षीच्चीः अ॒मैषुः (2),
आ सोमो॑ अ॒स्माँ अ॒रुह॑द् विहा॒या (3), अ॒गन्म॑ (4), यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ (5)

¹² यो न॒ इन्द्रुः॑ पि॒तरो॑ ह॒त्सु पी॒तो (1), अम॑त्यो॒ मर्त्यो॑ आ॒वि॒वेश॑ (2),
तस्मै॑ सोमा॒य ह॒विषा॑ वि॒धेम॑ (3), मृ॒ळीके॑ अ॒स्य सु॒म॒तौ स्या॑म (4)

¹³ त्वं सोम॑ पि॒तृभिः॑ सं॒वि॒दानो॑ (1), अनु॑ द्यावा॒पृथि॒वी आ त॑तन्थ (2),
तस्मै॑ त इन्द्रो॑ ह॒विषा॑ वि॒धेम॑ (3), व॒यं स्या॑म॒ पत॑यो र॒यीणाम्॑ (4)

8.48.14:

O protecting gods, may you speak on our behalf (1).

Let not sleep overpower us, nor idle talk (2).

We are always dear to Soma (3).

Heroic in strength (4),

may we speak during the discoveries of knowledge (5).¹⁴

[To get the Soma-delight, we have to work without idleness or idle talk.]

8.48.15:

O Soma, you are a giver of strength to us on all sides (1).

You are the knower of the Sun-world (2).

Being of divine vision, may you enter us (3).

O Soma, protect us from the behind and from the front (4,6),
in union with your guardings (5).¹⁵

[*sajoṣhāḥ*: in union with, (7.2.8); (it has other meanings also)]

¹⁴ त्राता॒रो दे॒वा अ॒र्धि बो॒चता नो॒ (1), मा नो॑ नि॒द्रा ई॒शत् मो॒त जल्पिः॑ (2),
व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः॑ (3), सु॒वीरा॑सो (4), वि॒दथ॒मा व॑देम (5)

¹⁵ त्वं नः॑ सोम वि॒श्वतो॑ वयो॒धाः (1), त्वं स्व॒र्विदा॑ (2), बि॒शा नृ॒चक्षाः॑ (3),
त्वं न॑ इ॒न्द्र (4), ऊ॒तिभिः॑ स॒जोषाः॑ (5), पा॒हि प॒श्चाता॑दु॒त वा॑ पुरस्तात् (6)

Vāḷakhilya Hymns: (49-59)

[In many manuscripts of the medieval period, these eleven sūkta-s have been placed at the end of the eighth maṇḍala as a sort of appendix. However, in the oral tradition, these sūkta-s are chanted after the 48th sūkta. Hence, following the edition of Pandit Satavalekar, these eleven hymns are placed here. They bear some common features of the Maṇḍala 8 such as having the *dānastuti*, verses in praise of gifts. All of them are relatively brief. Sūkta-s 49-55 are dedicated to Indra; 56 to Agni-Sūrya, 57 to Ashvins, 58 to The Sole One and 59 to Indra-Varuṇa. The sūkta 58 is particularly interesting with its focus on 'The One, *ekam*, which has become all this'.]

49. Indra

(Vāḷakhilyam - 1)

Riṣhi: Praskaṇvaḥ Kāṇvaḥ

- 8.49.1: Maghavan teaches his adorers
 8.49.2: His nourishing gifts with enjoyments
 8.49.3: Achievements go to you
 8.49.4: You give playfully like children
 8.49.5: You have your own self-law
 8.49.6: Our thoughts to you like a fountain
 8.49.7: One full of great thoughts
 8.49.8: Your horses overcome foes
 8.49.9: Medhyātithi and Nipātithi
 8.49.10: Gosharya and other recipients of gifts
 Metre: 1,3,5,7,9, Br̥hatī; 2,4,6,8,10, Satob̥ratī

8.49.1:

Sing the illumined chant to Indra, great in achievement (1),
 as one who knows (2).

To his adorers Maghavan teaches about (and gives) (3,5),
 thousands (of gifts), with his multitude of riches (4).¹

¹ अभि प्र वः सुरार्धसम् इन्द्रमर्चं (1), यथा विदे (2),

यो जरितृभ्यो मघवा (3), पुरुवसुः सहस्रेणेव (4). शिक्षति (5)

[*vide*: one who knows, (1.127.4);

surādha: great in achievements, (4.2.4);

abhi archa: sing the illumined chant, (8.40.4);

shikṣha: to teach, (3.19.3); to learn and gain, (1.68.3)]

8.49.2:

He moves aggressively as if a lord of a hundred armies (1).

For the sake of giver, he kills the Vṛtra-s (evil-forces) (2).

His gifts with many enjoyments nourish (the recipients) (4),
just like the pure streams coming down from the mountains (3).²

[*purubhojasaḥ*: one who gives many enjoyments, (7.9.2),

pinvasi: (you) nourish, (7.5.8); *jigāti*: moves]

8.49.3:

O Indra, who has joy in the word (2),

the rapturous Soma-delight is being pressed out for you (1).

O Vajrin, hero, the achievements (go to you) (4,6),

just as the water fills its home, the lake (3,5).³

8.49.4:

Drink this most sweet honeyed Soma (3),

which is faultless, carries us to the end of journey (1).

and allows us to grow in greatness (2).

O forceful one, you give (gifts) playfully like children (4).⁴

[*svādiṣṭha*: most sweet, (4.10.5);

mandasanaḥ: one full of delight, (1.10.11);

vivakṣhaṇa: see (8.1.25);

² शतानीकेव प्र जिगाति धृष्णुया (1), हन्ति वृत्राणि दाशुषे (2),

गिरेरिव प्र रसां (3), अस्य पिन्विरे दत्राणि पुरुभोजसः (4)

³ आ त्वा सुतास इन्द्रो मदा य (1), इन्द्र गिर्वणः (2),

आपो न (3), वज्रिन् (4), अनु ओक्थं सरः पूणन्ति (5), शूर राधसे (6)

⁴ अनेहसं प्रतरणं (1), विवक्ष्णं (2), मध्वः स्वादिष्टम् ई पिब (3),

आ यथा मन्दसानः किरासिं नः प्र क्षुद्रेव त्मना धृषत् (4)

pratarāṇa: one who carries us to the end of the way, (2.1.12);
kṣhudra iva: like children; *kirate*: playfully gives, (4.38.7)]

8.49.5:

O Indra, to the affirmative lauds of your adorers (1,3),
 may you rush like galloping horses (2).
 The gifts and the milch cow given by Indra (5),
 make us taste (the Soma), O one who bears your self-law (4).⁵
 [*svadanta*: to taste the Soma, (2.1.14)]

8.49.6:

We have approached the warrior, the forceful one (1),
 who is glorious and has inexhaustible riches (2).
 O Indra, O Vajrin, our thoughts flow to you (4),
 just as the (water) in the well rushes out of the fountain (3).⁶
 [*avata*: well; *udrī*: fountain;
siñchate: to pour out;]

8.49.7:

Wherever you are, whether in yajna (elsewhere) (1),
 whether you are (in the realm) above the earth (2),
 may you come to our yajna (3,7),
 with your ferocious and swift horses (4,6),
 O forceful one, full of great thoughts (5).⁷
 [*mahemata*: one with great thoughts (occurs only in RV Maṇḍala 8)]

⁵ आ नः स्तोमम् (1), उप द्रवत् हिया॒नो अ॒श्वो न (2), सोतृ॑भिः (3),
 यं ते स्वधावन् स्व॒दय॑न्ति (4), धे॒नव॑ इन्द्र॒ कण्वे॑षु रा॒तयः॑ (5)

⁶ उ॒ग्रं न वी॒रं नम॑सा उप॒ सेदि॑म (1), विभू॑तिम् अक्षि॒ता-वसु॑म् (2),
 उ॒द्रीव॑ वज्रिन् अव॒तो न सिञ्च॑ते (3), क्षर॑न्ति इन्द्र॒ धीतयः॑ (4)

⁷ यत् ह॑ नू॒नं यद्वा॑ यु॒ज्ञे (1), यद्वा॑ पृथि॒व्यामधि॑ (2), अ॒तौ नो य॒ज्ञम् (3),
 आ॒शुभिः॑ (4), महे॑मत॒ उ॒ग्र (5), उ॒ग्रेभिः॑ (6), आ ग॑हि (7)

8.49.8:

Your horses are quivering and swift (1),
and overcome foes easily like the wind (2).
Go with them, to look at your human allies (3),
and to look at the entire Sun-world (4).⁸

[*svar-dṛśhe*: to look at Sun-world, (3.2.14);

ajirāsaḥ: quivering, (1.140.4);

sakṣhiṇaḥ: who conquer (with your grace) (1.111.3) (KS);

prasakṣhiṇaḥ: occurs only in Maṇḍala 8, (8.13.10, 8.34.27)]

8.49.9:

O Indra, you protected Medhyātithi and Nīpātithi with riches (3).
In a similar way, we seek from you (1),
the happiness, rich in light (2).⁹

[*gomataḥ*: see (8.3.1)]

8.49.10:

O Indra, just as you gave to Gosharya and Rjishvani (4),
the herd of Ray-cows with golden lustre (5),
and to Kaṇva, Trasadasyu, Paktha and Dashavraja (1,3),
(we seek riches from you), O Maghavan (4).¹⁰

[*asanaḥ*: to give]

⁸ अजिरासो हरयो ये त आशवो (1), वाता इव प्रसक्षिणः (2),
येभिः अपत्यं मनुषः परीयसे (3), येभिर्विश्वं स्वर्दृशे (4)

⁹ एतावतस्त ईमह इन्द्र (1), सुप्तस्य गोमतः (2),
यथा प्रावो मघवन् मेध्यातिथिं यथा नीपातिथिं धने (3)

¹⁰ यथा कण्वे (1), मघवन् (2), त्रसदस्यवि यथा पक्थे दशव्रजे (3),
यथा गोशर्ये असनोः ऋजिश्च नि इन्द्र (4), गोमत् हिरण्यवत् (5)

50. Indra

(Vāḷakhilyam - 2)

Riṣhi: Puṣṭiguḥ Kāṇvaḥ

8.50.1: He is felicitous in his achievements

8.50.2: Soma nourishes Maghavan

8.50.3: Establish the Soma in me

8.50.4: Sweet thoughts flow to you

8.50.5: Looks for Soma amidst the perfect yajna

8.50.6: Bring out hidden riches

8.50.7: Come to us wherever you are

8.50.8: You destroy the foes

8.50.9: Your latest deeds

8.50.10: Help to Gosharya

Metre: 1,3,5,7,9, Bṛhatī; 2,4,6,8,10, Satobṛhatī

8.50.1:

Sing the illumined chant to him who has inspired knowledge (1,3),
felicitous in achievement (2),

the mighty one for realising the desires (4).

To the one who presses out the Soma or to one who lauds him (5),
he gives the desired felicities in thousands (6).¹

[*abhiṣṭāye*: as desired, (1.119.8)]

8.50.2:

The pressed out Soma being rapturous nourishes Maghavan (4),
just as a hill gives enjoyment (3).

Indra's weapons are difficult to cross by a hundred armies (1).

All his impulsions are great and vast (2).²

¹ प्र सु श्रुतं (1), सुरार्धसम् (2), अर्चा (3), शक्रम् अभिष्टये (4),

यः सुन्वते स्तुवते (5), काम्यं वसु सहस्रेणैव मंहते (6)

² शतानीका हेतयो अस्य दुष्टरा (1), इन्द्रस्य समिधो महीः (2),

गिरिर्न भुज्मा (3), मघवन्सु पिन्वते यदी सुता अमन्दिषुः (4)

[*anīkam*: forces, army, (5.2.1);
sam-iṣṣaḥ: all impulsions, (occurs once)]

8.50.3:

The drops of the pressed out Soma-delight (1),
 made the beloved Indra rapturous (2).
 Establish the Soma in me as easily as water (3).
 O treasure, you are like the milch-cow to the giver (4).³

[Line 4: Analogy is also in (1.4.1);
savanam: the delight of Soma pressing, (8.38.5)]

8.50.4:

The sweet thoughts flow to him (1),
 who is faultless and is called for his protections (2).
 The Soma-delight gets established during the laud for you (4),
 when you are invoked, O treasure (3).⁴

[*dhītayah*: thinkings, (8.44.22);
havamānāsaḥ: one who is called, (5.32.11)]

8.50.5:

Looking for Soma amidst the perfect yajna-journey (1),
 Indra destroys (the foes) moving like a horse (2).
 The hymns taste you, O one who forms the taste (3).
 You desire the hymns coming from many men (4).⁵

[*chhandayāti*: to desire, (10.27.8); *chhandayase*: occurs once;
paure: connected with 'many';
paurāya: man born in multiplicity, (5.74.4);

³ यदी¹ सुतास इन्द्रवोऽभि (1), प्रियममन्दिषुः (2),
 आपो न धायि सर्वनं म आ (3), वसो दुर्घा इवोप दाशुषे (4)
⁴ अनेहसं वो हवमानम् ऊतये (1), मध्वः क्षरन्ति धीतर्यः (2),
 आ त्वा वसो हवमानास (3), इन्द्रव उप स्तोत्रेषु दधिरे (4)
⁵ आ नः सोमै स्वध्वर (1), इयानो अत्यो न तौशते (2),
 यं ते स्वदावन् स्वदन्ति गूर्तर्यः (3), पौरे छन्दयसे हवम् (4)

svadanti: to taste, *svadāvan*: one who forms the taste, (occurs once)]

8.50.6:

He is a hero, forceful, one with just discernment (1),
who brings out the (hidden) riches (or seizes riches) (2).
He takes on excellent forms, has great achievements (3),
and is great (or mighty) (4).

Fill the giver forever with the riches of delight (6),
like (giving) water from a well flowing like fountain (5).⁶

[*pīpeḥ*: to fill, (4.16.21); *vasutvanam*: riches of delight, (7.87.6);
rādhasaḥ: of achievement, (10.140.5);
vivichim: one who has the just discernment, (5.8.3)]

8.50.7:

Whether you are in the realms beyond, or in heaven or on earth (1),
come to us yoking your mighty (horses) (2,4),
O Indra, sublime, one with great thinkings (3).⁷

[*ṛṣhva*: sublime, (3.5.5); mighty, (10.12.6)]

8.50.8:

Your horses yoked to the chariot are unerring (1).
They are filled with the might of Vāyu (2).
With them you go around the Sun-world (5).
For the sake of men voicing their fears within (4),
you destroy (*ni*) the Destroyers (*dasyu*) (3).⁸

[*asridha*: who never err, (5.5.8)]

⁶ प्र वीरमुग्रं विविचिं (1), धनस्पृतं (2), विभूतिं राधसो (3), महः (4),
उद्रीवं वज्रिन् अबतो (5), वसुत्त्वना सदा पीपेथ दाशुषे (6)

⁷ यद्ध नूनं परावति यद् वा पृथिव्यां दिवि (1),
युजान ईन्द्र हरिभिः (2), महमत ऋष्व (3), ऋष्वेभिः आ गहि (4)

⁸ रथिरासो हरयो ये ते अस्त्रिध (1), ओजो वातस्य पिप्रति (2),
येभिः नि दस्युं (3), मनुषो निघोषयो (4), येभिः स्वः परीयसे (5)

8.50.9:

O treasure, O hero, may we know of your new deeds (1).

You have protected Etasha (2).

For the sake of riches appropriate for work (3),

(you protected) Vasha with Dashavraja (4).⁹

[*etāvataḥ*: a person of your status,

dashavraje: name of person in (8.8.20) according to S. Here it is, 'tenfold foes'. No reason given for this discrepancy.

kṛtvye: apt for work, (6.2.8)]

8.50.10:

You dwell in the pilgrim-journey, full of understanding (2,4),

(done by) Kaṇva and Dīrghanītha, O Maghavan (1,3).

O Vajrin, establish in me Ray-cows and resplendent glory (6),
as you did with Gosharya (5).¹⁰

[*asisāsan*: to establish, (3.31.9);

damūnasi: to dweller, (1.68.5); *medhe*: understanding, (1.18.9)]

51. Indra

(Vālakhilyam - 3)

Riṣhi: Shruṣṭiguḥ Kāṇvāḥ

8.51.1: Soma given by Manu and Sāmvaraṇa

8.51.2: Help to the riṣhi Praskaṇva

8.51.3: Address new thoughts to Indra

8.51.4: He with seven heads

8.51.5: Right mentalisings

8.51.6: Whom do you teach about giving

8.51.7: You are never barren

⁹ एतावन्तः ते वसो विद्याम शूर नव्यसः (1),

यथा प्राव एतशं (2), कृत्व्ये धने (3), यथा वशं दशब्रजे (4)

¹⁰ यथा कण्वे मघवन् (1), मेधे अध्वरे (2), दीर्घनीथे (3), दमूनसि (4),

यथा गोशर्ये (5), असिषासो अद्रिबो मयि गोत्रं हरिभिर्यम् (6)

8.51.8: Killed Shuṣṭhā**8.51.9: Crossing the ruddy warrior****8.51.10: The seers who hasten to the goal**

Metre: 1,3,5,7,9, Bṛhatī; 2,4,6,8,10, Satobṛhatī

8.51.1:

You drank the Soma given by Manu and Sāmvarāṇa (1),
now drink (the Soma) of Nīpātithi, Medhyātithi (2),
Puṣṭīgu and Shruṣṭīgu, together O Maghavan (3).¹

8.51.2:

The foe with evil speech roughed up Praskaṇva (1),
who was old and lying flat (2).

The ṛiṣhi, protected by you, took possession of (4,6),
a thousand Ray-cows from the destroyer Vṛka (3,5,7).²

[*uddhitam*: meaning not-clear, occurs once;

sam asādayat: roughed up; *asiṣhāsad*: to obtain, take possession of,
(3.31.9)]

8.51.3:

(Indra) cannot be found by praise (alone) (1),
he is awake to knowledge and impels the ṛiṣhis (2).

Address new thoughts to Indra in front (3),
for his enjoyment who cannot be hurt (4).³

[*bhojase*: for his pleasure, (1.55.3);

aṛiṣhyantam: who meet with no hurt, (2.8.6);

chikit: awake to knowledge, (8.102.2);

na vindhe: cannot find, (1.7.7)]

¹ यथा मनौ सांबरणौ सोममिन्द्रार्पिबः सुतम् (1),

नीपातिथौ मघवन् मेध्यातिथौ (2), पुष्टिगौ श्रुष्टिगौ सचां (3)

² पार्षद्वाणः प्रस्कण्वं सम असादयत् (1), शयानं जिब्रिम् उद्धितम् (2),

सहस्राणि (3), असिषासद् (4), गवाम् (5), ऋषिः त्वोतो (6), दस्यवे वृकः (7)

³ य उक्थेभिः न विन्ध्यते (1), चिकित् य ऋषिचोदनः (2),

इन्द्रं तमच्छा वद् नव्यस्या मती (3), अरिष्यन्तं न भोजसे (4)

8.51.4:

Sing the hymn of illumination to one with seven heads (1);
 (he) is the triple Ray and is in the supreme station (2).
 He cried aloud, filled all the worlds with sound (3).
 Then he gave birth to the virile might (4).⁴

[*arkaḥ tridhātū*: triple Ray, (3.26.7);

ānṛchuḥ: sing the hymn on illumination, (5.6.8);

tridhātu: see (8.47.10)]

8.51.5:

We invoke Indra, the giver of riches to us (1).
 May we know of the right mentalisings which are new (to us) (2).
 We go to the stall of the herd of rays (or Ray-cows) (3).⁵
 [*sumati*: right mentalisings, (1.3.11); true thinking, (3.1.23)]

8.51.6:

(The adorer) attains the riches and the increasings (2),
 whom you teach about giving, O treasure (1),
 O Indra, opulent one, who has joy in the word (4),
 we, having the pressed out Soma-delight, invoke you (3.5).⁶
 [*poṣham*: increasings, (10.122.8);
tam: one with great qualities described earlier]

⁴ यस्मा अर्कं सप्तशीर्षाणाम् आनृचुः (1), त्रिधातुमुत्तमे पदे (2),
 स तु इमा विश्वा भुवनानि चिक्रदत् (3), अत् इत् जनिष्ट पौंस्यम् (4)

⁵ यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् (1),
 विद्वा ह्यस्य सुमतिं नवीयसीं (2), गमेम गोमतिं ब्रजे (3)

⁶ यस्मै त्वं वंसो दानाय शिक्षसि (1), स रायः पोषम् अभुते (2),
 तं त्वा वयं (3), मघवन् इन्द्र गिर्वणः (4), सुतावन्तो हवामहे (5)

8.51.7:

O Indra, you are never barren (1);
 you are close to the giver (2).
 Your gift approaches in steps of abundance (3).
 They (gifts) cohere with the divine powers (4).⁷
 [*starī*: barren calf, (7.101.3); *sashchata*: cling, (3.9.4)]

8.51.8:

By his loud cry Indra killed Shuṣhṇa (2),
 who pervaded the waters by his might (1).
 (Indra) spreading wide, pillared the heaven (3),
 and gave birth to all things on earth (4).⁸
 [*krivi*: well, (1.30.1), waters;
astambhit: pillared, (3.5.10);
prathayan: shining wide, *prathayase*: you spread, (10.21.8);
pra-nanakṣha: pervades, (10.95.4)]

8.51.9:

This warrior (Indra) along with Āryans (1,3),
 protects the treasure from the Destroyers (2).
 Crossing the ruddy warrior who is armed (4),
 you are united with all the riches (5).⁹
 [*rushame*: ruddy, (5.30.12), (8.3.12) and (8.4.2); Rushama is also a
 name of a person (may be hostile);
ajyate: united, (3.17.1), (8.20.8);
paviravi: armed, (10.65.13); *saḥ rayiḥ*: all the riches;
ariḥ: warrior, (8.72.16); *āryaḥ*: nobles, Āryans;]

⁷ कदा चन स्तरीः अंसि नेन्द्रं (1), सश्वसि दाशुषे (2),

उपोषेचु मघवन् भूय इन्नु ते दानं (3), देवस्य पृच्यते (4)

⁸ प्र यो ननक्षे अभि ओर्जसा क्रिविं (1), वधैः शुष्णं निघोषयन् (2),
 यदेत् अस्तम्भीत् प्रथयन् अमूं दिवम् (3), आदित् जनिष्ट पार्थिवः (4)

⁹ यस्यायं विश्व आर्यो (1), दासः शोबधिषा (2), अरिः (3),
 तिरः चित् अर्ये रुशमे पवीरवि (4), तुभ्येत् सो अज्यते रयिः (5)

8.51.10:

The illumined seers, who hasten to the goal (1,3),
 sing the sweet hymn of illumination dripping with clarity (2,4).
 (They felt), “the riches are spread for us” (5).
 “The pressed out Soma and the manly might (are coming) to us” (6).¹⁰
 [turanyavaḥ: those who hasten to the goal, (7.52.3)]

52. Indra

(Vāḷakhilyam - 4)

Riṣhi: Āyuh Kāṇvaḥ

8.52.1: Fulfils the desire of Trita**8.52.2: Deity Vāyu****8.52.3: All that is uttered is absolute****8.52.4: We call you as if a milch-cow****8.52.5: He is the guest, our father****8.52.6: He who accepts your gifts****8.52.7: You never make mistakes****8.52.8: You instruct the giver****8.52.9: Sing the vast truth of ancients****8.52.10: He creates the Sun****Metre: 1,3,5,7,9, Bṛhatī; 2,4,6,8,10, Satobṛhatī****8.52.1:**

O Indra, you drank the Soma of Manu, son of Vivasvan (1).
 You take pleasure in fulfilling the desire of Trita (2).
 You are rapturous in their company (3).¹
 [chhandayase: (fulfil) a desire, (8.50.5); rhythm;]

¹⁰ तुरण्यवो (1), मधुमन्तं घृतश्रुतं (2), विप्रांसो (3), अर्कमानृचुः (4),
 अस्मे रयिः पंप्रये (5), वृष्ण्यं शवो अस्मे सुवानास इन्दवः (6)

¹ यथा मनौ बिबस्वति सोमं शक्रार्पिबः सुतम् (1),
 यथा त्रिते छन्द इन्द्र जुजोषसि (2), आयौ मादयसे सचां (3)

8.52.2:

You become joyful along with Pṛṣhadra (1,3),
in the rite with the Soma pressed out by Mātarishvan (2).
(You also become joyful) with Soma given by Dashashipra (4),
Dashoṇya, Syūmarashmi and Rjnasi (5).²

[*mātarishvan*: he who breathes (*shvan*) in the mid-world (*mātari*);
the deity Vāyu]

[Alternative translations are possible by considering the meanings
of the names of the four persons.]

8.52.3:

You hold all that is uttered as absolute (1).
You drink Soma forcefully (2).
In your presence, Viṣṇu placed superbly his three steps (3),
according to the laws of action of Mītra (4).³

[*kevalā*: absolute, (10.51.9), (10.54.5);

dharmabhiḥ: laws of action, (5.81.4);

Line 1: An utterance of a human being has great power;]

8.52.4:

O Indra of a hundred deeds, master of sacrifice (2),
you desire the affirmative lauds (*stoma*) in plenty (1).
We seekers of inspired knowledge call you (3,5),
just as the milker of cows calls a good milch-cow (4).⁴
[Line 4 is a part of (1.4.1); Indra is compared to a milch-cow;]

² पृषध्रे (1), मेध्यै मातरिश्वा॒नि इन्द्रं सु॒वाने (2), अम॑न्दथाः (3),
यथा सोमं दश॑शिप्रे (4), दशो॑ण्ये स्यूमर॑श्मौ ऋजू॑नसि (5)

³ य उ॒क्था के॒वला द॒धे (1), यः सोमं धृ॒षिता॑र्षि॒बत् (2),
यस्मै॑ विष्णु॒स्त्रीणि॑ प॒दा वि॑चक्रम उ॒र्षं (3), मि॒त्रस्य॑ धर्मै॒भिः (4)

⁴ यस्य॑ त्वमिन्द्र॒ स्तोमै॑षु चा॒कनो॑ वाजें (1), वाजिन् शत॑क्रतो (2),
तं त्वा व॒यं (3), सु॒दुधा॑मिव गो॒दुहो॑ (4), जुहु॑मसि श्रव॒स्यवः॑ (5)

8.52.5:

He is the giver, is our father (1),
 he is great, forceful and maker of rulers (2).
 May we attain him, opulent, forceful having treasures (3);
 (he) gives the Ray-cows and life-energies (4).⁵
 [*ayāman*: to attain, (1.33.1)]

8.52.6:

O treasure, he who accepts your gifts (1),
 obtains riches and the increasings (2).
 We, seeker of riches invoke Indra (3,6),
 one of a hundred willings, the lord of riches (4).
 by means of affirmative lauds (5).⁶
 [*mamhase*: givers, (4.31.8);
invati: travels, accepts, (2.5.2)]

8.52.7:

You never make mistakes (1);
 you protect both kinds (2).
 The immortal invocation for the power of you (4),
 the supreme son of Aditi, rests in the heaven (3,5).⁷
 [*indriyam*: the Indra-power; *turiya*: the supreme;
prayuchhataḥ: to make mistake, (1.25.6); *yuchchha*: in the sense of
 mistake, (KS)
 Line 2: those with two states of consciousness, those with four;
 other meanings are possible;

-
- ⁵ यो नो दाता स नः पिता (1), महाँ उग्र ईशानकृत् (2),
 अयामन् उग्रो मधवा पुरुवसुः (3), गोरश्वस्य प्र दातु नः (4)
⁶ यस्मै त्वं वसो दानाय मंहसे (1), स रायः पोषम् इन्वति (2),
 वसूयवो (3), वसुपतिं शतक्रतुं (4), स्तोमैः (5), इन्द्रं हवामहे (6)
⁷ कदा चन प्र युच्छसि (1), उभे नि पांसि जन्मनी (2),
 तुरीय आदित्य (3), हवनं त इन्द्रियम् (4), आ तस्थौ अमृतं दिवि (5)

Line 4: The invocation is for the manifestation of the powers of Indra.]

8.52.8:

O opulent Indra who has joy in the word (1),
instruct the giver, O teacher (2).
Hear our call of perfect hymn and words (3,5),
just as you heard that of the sage Kaṇva, O treasure (4).⁸

8.52.9:

To Indra, recite the mantra (2),
and the thinkings of the ancients, affirmed in these lauds (1).
Sing the vast truth of the ancients (3).
May the intelligence of the singer move towards knowledge (4).⁹
[*asṛkṣhata*: move to knowledge, (5.52.6);
astāvi: affirmed in their lauds;]

8.52.10:

Indra sends vast riches (1).
He creates the heaven and earth, creates the Sun (2).
Indra is made rapturous by the Soma-s (mixed with) (4),
infusions of the Ray-cows that are pure and resplendent (3).¹⁰
[*shuchayaḥ*: pure;]

⁸ यस्मै त्वं मघवन्निन्द्र गिर्वणः (1), शिक्षो शिक्षसि दाशुषे (2),
अस्माकं गिर उत सुष्टुतिं (3), वंसो कण्ववत् (4), शृणुधी हवम् (5)

⁹ अस्तावि मन्त्रं पूर्वं (1), ब्रह्म इन्द्राय वोचत (2),
पूर्वीः ऋतस्य बृहतीः अनूषत (3), स्तोतुः मेधा असृक्षत (4)

¹⁰ समिन्द्रो रायौ बृहतीः अधूनुत (1), सं क्षोणी समु सूर्यम् (2),
सं शुक्रासः शुचयः सं गवाशिरः (3), सोमा इन्द्रम् अमन्दिषुः (4)

53. Indra

(Vāḷakhilyam - 5)

Riṣhi: Medhyaḥ Kāṇvaḥ

8.53.1: Superior among the mighty

8.53.2: Increasing day by day

8.53.3: Sweet Soma afar

8.53.4: The residual Soma

8.53.5: May you come close to us

8.53.6: Unceasing purifying will-power

8.53.7: We meditate on him

8.53.8: I take refuge in you amidst fierce foes

Metre: 1,3,5,7, Bṛhatī; 2,4,6,8, Satobṛhatī;

8.53.1:

You are the supreme among the opulent (1),
and most superior among the mighty (2).

We seek riches from the opulent Indra (4,6),
destroyer of cities, knower of the Rays and all-ruler (5).¹

[*govidam*: knower of the rays]

8.53.2:

Increasing day by day (2),
you crush the foes of Āyu, Kutsa and Atithigva (1).

We, seekers of plenitude, invoke you (3,5),
a doer of hundred deeds, having shining steeds (4).²

[*vājayantaḥ*: seekers of plenitude, (8.11.9)]

¹ उपमं त्वा मघोनां (1), ज्येष्ठं च वृषभाणाम् (2),

पूर्भित्तमं (3), मघवन्निन्द्र (4), गोविदम् ईशानं (5), राय ईमहे (6)

² य आयुं कुत्सम् अतिथिग्वम् अर्दयो (1), वावृधानो दिवेदिवे (2),
तं त्वा वयं (3), हर्यश्च शतक्रतुं (4), वाजयन्तौ हवामहे (5)

8.53.3:

The sweet Soma-essence pressed out by stones (2,4),
is also poured for all of us (1,3).

The Soma-delight pressed out for men in the far-off places (5),
and those prepared in nearby places (are poured) (6).³

8.53.4:

When you are satisfied with the Soma (5),
kill all the enemies and protect us (1,2).

Perform so that all the riches will come to us (3).

Even the residual Soma is for your rapture only (4).⁴

[Line 4: (alt.) The rapturous Rays of the residue is for you;
shishṭa: residue, (1.28.6)]

8.53.5:

May you come close to us (1),

with your gracious intelligence and protections (2).

Come with that (power) which satisfies desires (4),

most full of peace, among those which are full of peace (3).

Come as a perfect ally among all the close allies (5).⁵

³ आ नो विश्वेषां (1), रसं मध्वः (2), सिञ्चन्तु (3), अद्रयः (4),

ये परावति सुन्विरे जनेषु आ (5), ये अर्वावति इन्द्रवः (6)

⁴ विश्वा द्वेषांसि जहि (1), चाव चा (2), कृधि विश्वे सन्वन्तु आ वसु (3),

शीष्टेषु चित् ते मदिरासौ अंशवो (4), यत्रा सोमस्य तुम्पसि (5)

⁵ इन्द्र नेदीय एत् इहि (1), मितमैधाभिः ऊतिभिः (2),

आ शतम् शतमाभिः (3), अभिष्टिभिः आ (4), सु-आपे स्वापिभिः (5)

8.53.6:

Establish in our successors all the enjoyable felicities (3),
which give swift victory, rulership (1),
and ability to do all types of works (2).
Increase us superbly with the energies so that (4),
we singers may have purifying will-power unceasing (5).⁶

[*punatī*: purifying, (4.5.7);

pra sū tirā: increase superbly, (1.10.11);

ānuṣhak: without interruption;

charṣaṇīnām: the workers in all fields, the strivers, (1.7.9), (KS)]

8.53.7:

O one most effective in works (1),
may we be in your protection in all battles (2).
On him who wins all, we meditate (4),
with offerings and invocations to gods (3).⁷

[*manāmahe*: we meditate, (8.11.5);

sasavāmsaḥ: one who conquers all;

sādhiṣṭhaḥ: most effective in works, (5.35.1);]

8.53.8:

O Lord of steeds (2),
I am one with wisdom words seeking the plenitude (1,3);
I go to the battle always with your protection (4).
Seeking life-energies and Ray-cows (6),
I take refuge in you amidst fierce enemies (5,7).⁸

⁶ अ॒जि॒तु॒रं स॒त्प॒तिं (1), वि॒श्व॒च॒र्ष॒णिं (2), कृ॒धि प्र॒जा॒सु आ॒भ॒गम् (3),
प्र॒ स॒ तिरा॒ शर्ची॑भिः (4), ये तं उ॒क्थि॑नः क्र॒तुं पु॒न॒त आ॒नु॒षक् (5)

⁷ य॒स्ते सा॒धि॒ष्ठो (1), अ॒व॒से ते स्या॑म॒ भ॒रैषु॑ ते (2),
व॒यं हो॒त्राभिः॑ उ॒त दे॒व॒हू॒तिभिः॑ (3), स॒स॒वांसौ॑ म॒नाम॒हे (4)

⁸ अ॒हं हि॒ तै (1), ह॒रि॒वो (2), ब्र॒ह्म॑ वा॒ज॒युः (3), आ॒जिं॑ या॒मि स॒दा ऊ॒तिभिः॑ (4),
त्वा॒मि॒दे॒व तम् अ॒मे सम् (5), अ॒श्व॒युः ग॒व्युः (6), अ॒ग्रै म॒थी॒नाम् (7)

[*brahma*: the wisdom-words, (10.80.7); food, (S);
samame: I take refuge (in you);]

54. Indra

(Vāḷakhilyam - 6)

Riṣhi: Mātarishvā Kāṇvaḥ

8.54.1: Your energy dripping with light

8.54.2: I, empty of delight, approach you

8.54.3: Gods of one mind

8.54.4: Viṣṇu, Sarasvati and seven rivers

8.54.5: O Indra, awake in us as our companion

8.54.6: Bring into being the gods in us

8.54.7: Indra is the life of men

8.54.8: We are yours, you are ours

Metre: 1,3,5,7, Bṛhatī; 2,4,6,8, Satobṛhatī;

8.54.1:

This is that might of yours, O Indra (1),
which doers of the action speak of in their Words (2).
They praise and guard your energy dripping with Light (3).
The people of the city come to you by their thinkings (4).¹

[*nakṣhante*: come to, (1.66.5);]

8.54.2:

By their good actions (2),
they come to Indra and have his guard (1),
they in whose Soma-delight you have rapture (3).
Even as I, empty of delight, approach you (4),
even as I come to you in my leanness (5),
so in us take your delight, O Indra (6).²

¹ एतत् तं इन्द्र वीर्यं (1), गीर्भिर्गुणन्ति कारवः (2),
ते स्तोभन्त ऊर्जमावन् घृतश्रुतं (3), पौरासौ नक्षन् धीतिभिः (4)
² नक्षन्त इन्द्रमवसे (1), सुकृत्यया (2), येषां सुतेषु मन्दसे (3),
यथा संवर्ते अमंदो (4), यथा कृश एव (5), अस्मे इन्द्र मत्स्व (6)

[Good actions done consciously release the Soma-delight for the rapture of Indra. Line 5 states that the person here is psychologically lean because he has not done any good action. Still he prays to Indra to come to him and make him to do the work so that Soma-delight is produced, to be accepted by Indra. An excellent example of the integration of *bhakti* and *karma* yoga.]

8.54.3:

May all the gods of one mind, taking a common pleasure (1),
come to us (2).

May Vasu-s and Rudra-s come to us for our protections (3).

May Maruts hear our in vocation (4).³

8.54.4:

May Pūṣhan, Viṣṇu, Sarasvatī and the seven rivers (1,3,5),
hear my call and protect me (2,4).

May the waters, wind, mountains, lord of delights (6),
and earth hear my call (7).⁴

[Seven rivers: Their names are in (10.75). Their psychological sense is mentioned in (9.66.6), (9.92.4) and others. See (8.55.5).]

8.54.5:

With that opulent pleasure which is yours (1),

O Indra most full of the plenitudes (2),

awake in us as our companion of the delight for our growth (3),

for the giving of the enjoyment, O slayer of the coverer (4).⁵

[Vṛtra: the demon who covers the waters or blocks the rivers]

³ आ नो विश्वे सजोषसो देवासो (1), गन्तनोष नः (2),

वसवो रुद्रा अवसे न आ गमन् (3), शुण्वन्तु मरुतो हवम् (4)

⁴ पूषा विष्णुः (1), हवनं मे (2), सरस्वती (3), अवन्तु (4), सप्त सिन्धवः (5),

आपो वातः पर्वतासो वनस्पतिः (6), शुणोतु पृथिवी हवम् (7)

⁵ यदिन्द्र राधो अस्ति ते माघोनं (1), मघवत्तम (2),

तेन नो बोधि सधमाघो वृधे (3), भगौ दानाय वृत्रहन् (4)

8.54.6:

Lord of battles, king of the Gods, prosper in us (1),
bring us plenitude, O hundred-willed (2).

By the path, by offerings, by bringing into being of the gods (3),
we have become full of peace and won inspired knowledge (4).⁶

[*vīti*: path, journey;

Line 4: We bring to birth the gods within ourselves]

8.54.7:

For these are his warrior blessings (1);

Indra is the life of men (2).

Come to us, O master of plenitude and guard us (3);

milk out for us a nourishing force (4).⁷

8.54.8:

O Indra, we are yours (1),

may we worship you with affirmative hymns (*stoma*) (2).

O one of hundred willings, you are ours (3).

To Praskaṇva, may you give riches (5),

which abide unhesitant (with him), are great and are stable (4).⁸

[*shashayam*: abiding, (3.57.2); *sthūram*: stable;

ahrayam: unhesitant, (8.60.16); undeviating, (3.2.4)]

⁶ आजिपते नृपते त्वम् इत् हि नो (1), वाज आ वंक्षि सुक्रतो (2),

वीती होत्राभिः उत देववीतिभिः (3), ससवांसो वि शृण्विरे (4)

⁷ सन्ति हि अर्य आशिष (1), इन्द्र आयुः जनानाम् (2),

अस्मान् नक्षस्व मघवन् उपावसे (3), धुक्षस्व पिप्युषीम् इषम् (4)

⁸ वयं त इन्द्र (1), स्तोमैभिः विधेम (2), त्वमस्माकं शतक्रतो (3),

महि स्थूरं शशयं राधो अहयं (4), प्रस्कण्वाय नि तौशय (5)

55. Indra

(Vāḷakhilyam - 7)

Riṣhi: Kṛshaḥ Kāṇvaḥ

8.55.1: Your hero-strength revealed

8.55.2: The hundred white bulls

8.55.3: Varieties of gifts to us

8.55.4: O sons of Kāṇva, you range like birds

8.55.5: Seven-fold work

Metre: 1-2,4, Gāyatrī; 3,5, Anuṣṭup;

8.55.1:

The hero-strength of Indra is of many (kinds) (1).
It is revealed to us, it pervades everywhere (2,3),
Your achievements can tear the Destroyers (4).¹

[*akhyat*: it is revealed (to us), (4.2.18);

vrka: to tear, (8.56.1); *vrkati*: tearer, (4.41.4);]

8.55.2:

The hundred white bulls are shining like the stars in heaven (1).
By their greatness, they support (everything) like the heaven (2).²

[*tastabhuḥ*: to support, to make firm, (8.94.11)]

8.55.3:

(We were given) a hundred flute (bamboo) sticks (1),
ten dogs, ten softened hides (2),
a hundred measures of grass (3),
and four hundred ruddy (Ray-cows) (4).³

¹ भूरीदिन्द्रस्य वीर्यं (1), वि अख्यम् (2),

अभि आरयति (3), राधस्ते दस्यवे वृक (4)

² शतं श्वेतासं उक्ष्णो दिवि तारो न रौचन्ते (1), महा दिवं न तस्तभुः (2)

³ शतं वेणून् शतं (1), शुनः शतं चर्माणि म्लातानि (2),

शतं मे बल्वजस्तुका (3), अरुषीणां चतुःशतम् (4)

[S states that the giver was Praskaṇva; it could be the son of Kaṇva as suggested by the next verse.]

8.55.4:

O sons of Kaṇva you are illumined (1).

You range wide like birds (2).

You move swiftly like horses (3).⁴

[*changkramata*: move swiftly (S), (occurs once);

vicharati: range wide, (1.36.3);

sudevaḥ: (you are) illumined, (5.53.15)]

8.55.5:

The seven-fold work has to be done (1),

with (the aid of) the faultless and great inspired knowledge (2).

The eyes overlook the damaging (work done) in the dusky path (3).⁵

[*charkiran*: work that must be done, (4.39.1; 4.40.1) (*charkirāma*);

Line 3: The exact meanings of several words are not clear. The translation is tentative;

seven-fold: the work on the seven planes; see (8.39.8) and also appendix 6, in 'Rig Veda Samhita, Maṇḍala 4', SAKSI

sam-nashe: transgress, (8.3.10), (tentative)]

⁴ सुदेवाः स्थ काण्वायना (1), वयौवयो विचरन्तः (2),

अश्वांसो न चङ्क्रमत (3)

⁵ आदित् साप्तस्य चर्किरन् (1), आनूनस्य महि श्रवः (2),

श्यावीः अतिध्वसन् पथः चक्षुषा च न संनशे (3)

56. Agni-Sūrya

(Vālahilyam - 8)

Riṣhi: Pṛṣhadhraṇ Kāṇvaḥ

8.56.1: Your might spreads

8.56.2: I am given riches forever

8.56.3: Varieties of gifts

8.56.4: You give a unique (type-of) life-energy

8.56.5: Agni shines as the Sun in heaven

Metre: 1-4, Gāyatrī; 5, Pangktiḥ;

8.56.1:

Your achievements are seen as undeviating (2),
in the tearing up of the Destroyers (1).

Your might is ample (or wide) as heaven (3).¹

[*ahrayam*: see (8.54.8);

adarshi: (are) seen, (8.103.1);

Line 3 is in (1.8.5);]

8.56.2:

You have torn up ten thousand Destroyers (1,3),
for my sake, O one with purified works (2).

I was given the riches forever (4).²

[*a-mamhata*: I was given, (8.5.38);

nitya: ever, (1.66.3); eternal, (7.1.2)]

8.56.3:

(I was given) a hundred asses, a hundred useful sheep (1),
a hundred *dāsās* (servants) and excellent garlands (2).³

¹ प्रति ते दस्यवे वृक (1), राधो अदर्शि अहयम् (2), द्यौर्न प्रथिना शवः (3)

² दश (1), मह्यं पौतक्रतः (2), सहस्रा दस्यवे वृकः (3),

नित्यात् रायो अमंहत (4)

³ शतं मे गर्दभानां शतम् ऊर्णावतीनाम् (1), शतं दासौ अति स्रजः (2)

[*ati*: excellent, beyond (ordinary);
srajam: garlands of flowers, (4.38.6);]

8.56.4:

Indra, who is expressed well (by his deeds) (2),
 brings to one with purified will-power (1),
 a life-energy which is unique in the herd (3).⁴

[*vi-aktā*: expressed-well, (7.77.3)

Lines 1,3: (alt.) Indra brings a mare to the lady Pūtakratā (S)].

8.56.5:

Agni has appeared and he grew aware (1).
 He is the carrier of offerings and has a blissful chariot (2).
 Agni with a pure lustre shines as the vast and the wide one (3,4).
 He shines as the Sun in the heaven (5).⁵

57. Ashvins

(Vāḷakhilyam - 9)

Rīṣi: Medhyaḥ Kāṇvaḥ

8.57.1: You gods have supreme will-power

8.57.2: Seen as the truth in the truth

8.57.3: Seeker of the herds of light

8.57.4: Your share of Soma expressed inwardly

Metre: Trīṣṭup

⁴ तत्रो अपि प्र अनीयत पूतक्रतायै (1), व्यक्ता (2), अश्वानामित् न यूय्याम् (3)

⁵ अचैति अग्निः चिकितुः (1), हव्यवाट् स सुमद्रथः (2), अग्निः शुक्रेण शोचिषा (3), बृहत् सूरौ अरोचत (4), दिवि सूर्यो अरोचत (5)

8.57.1:

O Nāsatya-s, may you come with your energies (4),
to drink the third offering of the Soma-delight (5),
you gods have the supreme will-power (1).

O Lords of sacrifice (you come) (3),
with your mights and with steeds yoked to the car (2).¹
[Nāsatya-s: Lords of journey; Ashvins]

8.57.2:

You are thirty three (in number) (1).
You are seen in your front as the Truth of the Truth (2).
O Ashvins, you are shining like Agni (5).
May you take pleasure in the Soma-offering in our yajna (3),
and drink the Soma (4).²

8.57.3:

The deeds done by you in heaven, mid-world and earth (2),
are worthy of praise, O Ashvins (1).
May you come for drinking the Soma (5),
along with all those seekers of the herds of light (4).
You are invoked by thousands (3).³
[*gaviṣṭāu*: *go-iṣṭāu*: (two) seekers of the herds of Rays of light,
(Ray-cows), (5.63.5);
vṛṣabhaḥ: mighty lord;]

¹ यु॒वं दे॒वा क्र॒तुना॑ पू॒र्व्येण॑ (1), यु॒क्ता रथे॑न त॒विषं॑ (2), य॒जत्रा॑ (3),
आ॒र्गच्छ॑तं ना॒सत्या॑ श॒चीभिः॑ (4), इ॒दं तृ॒तीयं॑ स॒र्वनं॑ पि॒बाथः॑ (5)

² यु॒वां दे॒वास्त्रय॑ ए॒काद॒शासः॑ (1), स॒त्याः स॒त्यस्य॑ द॒दृशे॑ पु॒रस्ता॑त् (2),
अ॒स्माकं॑ य॒ज्ञं स॒र्वनं॑ जुषा॒णा (3), पा॒तं सोम॑म् (4), अ॒धिना॑ दी॒र्घग्री॑ (5)

³ प॒नाय्यं॑ तद॒धिना॑ (1), कु॒त वा॑ वृ॒षभो॑ दि॒वो रज॑सः पृथि॒व्याः (2),
स॒हस्रं॑ शं॒सा (3), उ॒त ये ग॒र्विष्टौ॑ स॒र्वौ (4), इ॒त् तौ उ॒प या॒ता पि॒बध्वे॑ (5)

8.57.4:

O masters of sacrifice (2),

this, your share (of Soma), is established inwardly (1).

O Ashwins, may you come to (accept) the words in hymns (3).

May you drink our sweet Soma (4).

Protect the giver (or sacrificer) with energies (5).⁴

[*nihitaḥ*: set inward, (2.3.1)]

58. The Sole One

(Vāḷakhilyam - 10)

Riṣhi: Medhyaḥ Kāṇvaḥ

[Here in verse 2 is the explicit mention of the famous truth, 'The One has become All this', 'He exceeds all else', after mentioning Agni, Sun and Uṣha. The Anukramaṇi, compiled by Kātyāyana, does not mention any deity for this sūkta. Even by his time, the deep secrets of Veda were hidden away.]

8.58.1: The silent *brāhmaṇa*

8.58.2: The One has become all this

8.58.3: Uṣha is born

Metre: Triṣṭup

8.58.1:

Him, the ritviks make effective in various ways (1).

Being conscious, they carry on this yajna (2).

This yajna is yoked by the *brāhmaṇa* who is silent (3).

Something is contributed by the full knowledge of yajamāna (4).¹

⁴ अ॒यं वा॑ भ॒ागो नि॒हि॒तो (1), यज॑त्र (2), इ॒मा गि॒रौ ना॒स॒त्योप॑ या॒तम् (3),

पि॒बन्त॑ सोमं॒ म॒धु॒मन्त॑म् अ॒स्मे (4), प्र॒ दा॒श्वांस॑म् अव॒न्त॑ श॒ची॒भिः (5)

¹ यमृ॑त्विजो बहु॒धा क॒ल्पय॑न्तः (1), स॒चै॒त॒सो य॒ज्ञमि॑मं व॒हन्ति॑ (2),

यो अ॒नू॒चानो॑ ब्रा॒ह्म॒णो यु॒क्त आ॑सीत् (3), का स्वि॒त् तत्र॑ य॒ज॒मान॑स्य सं॒वित् (4)

[Clearly the yajna mentioned here is happening internally;

kā svit: something; *samvit*: full knowledge;

sachetasah: being conscious, (10.1.3);

kalpayāti: make effective, (10.2.3);

rtvijah: see, (8.38.1)]

8.58.2:

Agni, the sole one, is kindled in many ways (1).

Sun, the sole one, manifests in all (things) (2).

Usha, the sole one, illumines all this (universe) (3).

The One has become all this (4).²

[Line 4: Here is the explicit mention that all the things in the universe are manifested by the One, the sole power.]

8.58.3:

I call that (supreme person) to drink the Soma (7,9).

He is full of light, full of intuition, has a happy chariot (1,3),

with three wheels with perfect seats (2,4).

He is desired by all (5).

In his union was born Uṣha with richly diverse riches (6).

He exceeds all else (8).³

[Line 6: Uṣha, the spiritual Dawn, manifests as a union of his several powers. She displays her opulence and richly diverse treasures.

riktam: to exceed, (3.6.2);

yoge: in the union, (3.27.11);

Three wheels: wheels indicate movement; each wheel indicates movement in one realm of the three (*anna, prāṇa, mana*)]

² एकं एवाग्निर्बहुधा समिद्धं (1), एकः सूर्यो विश्वमनु प्रभूतः (2);

एका एव उषाः सर्वमिदं वि भाति (3), एकं वा इदं वि बभूव सर्वम् (4)

³ ज्योतिष्मन्तं केतुमन्तं (1), त्रिचक्रं (2), सुखं रथं (3), सुषदं (4), भूरिवारम् (5), चित्रामघा यस्य योगे अधिजज्ञे (6), तं वा हुवे (7), अति रिक्तं (8), पिबन्धै (9)

59. Indra-Varuṇa

(Vāḷakhilyam - 11)

Riṣhi: Suparṇaḥ Kāṇvaḥ

8.59.1: You instruct the sacrificer

8.59.2: The growths of earth want to attain your greatness

8.59.3: Sweet Soma with its seven voices

8.59.4: Seven sisters and the light dripping from you

8.59.5: Protect us with thrice-seven powers

8.59.6: Giving a body to yajna by tapas

8.59.7: Long fruitful happy life

Metre: Jagatī

8.59.1:

Here are the apportioned shares for you (1).

We approach you, O Indra and Varuṇa (2).

May you come to this great release of Soma (3).

You come for the enjoyment of the Soma in every yajna (4).

You instruct the sacrificer who presses out the Soma (5).¹

[*bhuranyatha*: to enjoy, (5.73.6), to nourish, (1.50.6);

bhāgadheyam: shares apportioned, (10.114.3)]

8.59.2:

O Indra-Varuṇa (3),

the growths of earth seeking perfection and the waters (1),

want to abide in you to attain your greatness (2,4).

You move in a path (leading to) the realm beyond midworld (5).

Against you two, no enemy who is opposed to the gods exists (6).²

[Line 1 is part of (3.55.22);]

¹ इमानि वां भागधेयानि (1), सिंस्रत इन्द्रावरुणा (2), प्र महे सुतेषु वाम् (3),
यज्ञेयज्ञे ह सर्वना भुरण्यथो (4), यत् सुन्वते यजमानाय शिक्षयः (5)

² निष्विध्वरीः ओषधीः आपं (1), आस्ताम् (2), इन्द्रावरुणा (3),
महिमानमाशत (4), या सिंस्रतू रजसः पारे अध्वनो (5),
ययोः शत्रुः नकिः आदैव ओहते (6)

8.59.3:

O Indra and Varuṇa, it is true (1),
that Kṛṣṇa releases for you the sweet Soma-delight (2),
with its seven voices (3).
O Lords of happiness, may you protect the giver (sacrificer) (4).
O invincible powers, may you protect us (5),
by your perception of knowledge (6).³

[*chittibhiḥ*: perceptions of knowledge, (8.44.19)]

8.59.4:

The seven sisters in the house of truth (2),
are swift givers and have the Soma diffused with light (1).
O Indra and Varuṇa, light drips from you (3).
With that (light) hold that (4),
which should be taught to the sacrificer (5).⁴

[*ghṛtapruṣha*: diffused with light, (2.3.2); *ghṛta*: light;]

8.59.5:

For the vast enjoyment of bliss, we praise (1),
their true greatness obtained by their might and Indra-power (2).
O Indra-Varuṇa from whom light drips (4),
protect us wholly by the thrice-seven (powers) (3,5),
O Lords of happiness (6).⁵

[*su*: completely;]

³ सत्यं तत् इन्द्रावरुणा (1), कुशस्य वां मध्वं ऊर्मिं दुहते (2), सप्त बाणीः (3),
ताभिः दाश्वासंम् अवतं शुभस्पती (4), यो वाम् अदब्धो अभि पाति (5),
चित्तिभिः (6)

⁴ घृतपुषः सौम्या जीरदानवः (1), सप्त स्वसारः सदेन क्रतस्य (2), या इ
वाम् इन्द्रावरुणा घृतश्रुतः (3), ताभिः धत्तं (4), यजमानाय शिक्षतम् (5)

⁵ अवोचाम महते सौभगाय (1), सत्यं त्वेषाभ्यां महिमानम् इन्द्रियम् (2),
अस्मान् सु (3), इन्द्रावरुणा घृतश्रुतः (4), त्रिभिः साप्तेभिः अवतं (5),
शुभस्पती (6)

8.59.6:

O Indra-Varuṇa, to the ṛishis on the summit (1,6),
 you gave the speech (3,5),
 on the mind of wisdom, thinking and inspired knowledge (2,4).
 We have seen (10),
 the heroes give a shape (or body) to the yajna (8),
 by their *tapas* (askesis) (9).
 Create appropriate dwellings for them (7).⁶
 [*manishām*: mind of wisdom, (4.5.3)]

8.59.7:

O Indra-Varuṇa, establish in the sacrificer (1,4),
 the riches (felicities) and the increasings (3),
 for a sound and comprehensive understanding without rashness (2).
 Establish in us the successors, nourishment and *bhūti* (5).
 Extend our life-span so that we can have a long fruitful life (6).⁷
 [*bhūti*: beings, associates;
adrptaḥ: without rashness, (1.69.2);]

⁶ इन्द्रावरुणा यत् ऋषिभ्यो (1), मनीषां (2), वाचो (3), मतिं श्रुतम् (4),
 अदत्तम् (5), अग्रै (6), यानि स्थानानि असृजन्त (7),
 धीरा यज्ञं तन्वानाः (8), तपसा (9), अभ्यपश्यम् (10)

⁷ इन्द्रावरुणा (1), सौमनसम् अदत्तं (2), रायस्पोषं (3), यजमानेषु धत्तम् (4),
 प्रजां पुष्टिं भूतिमस्मासु धत्तं (5), दीर्घायुत्वाय प्र तिरतं न आयुः (6)

Anuvāka 7: Sūkta-s (60-69)

[The sūkta 60 is to Agni, sūkta 67 to Āditya-s; all others are to Indra, with some verses to other gods and to the praise of gifts.]

60. Agni

Riṣhi: Bhargav Prāgāthav

- 8.60.1: We choose you as the priest of the call
- 8.60.2: We seek the child of energy
- 8.60.3: One to be prayed in pilgrim-rites
- 8.60.4: Youngest and unceasing
- 8.60.5: You are the true, the seer
- 8.60.6: Give the bliss him who lauds you
- 8.60.7: Burn the evil-mind
- 8.60.8: The unfouling and rescuer fires
- 8.60.9: Guard with the words
- 8.60.10: Extension of gods in us
- 8.60.11: Measurer of our formation
- 8.60.12: Thoughts that find the treasure
- 8.60.13: Son of force is strong-tusked
- 8.60.14: Conquer desirables for us
- 8.60.15: You sleep in the two mothers
- 8.60.16: Break the hill with the heat and light
- 8.60.17: Agni of the unseizable ray
- 8.60.18: Intuition that awakes to knowledge
- 8.60.19: Your gated home
- 8.60.20: Witchcraft of sorcerers

Metre: 1,3,5,7,9,11,13,15,17,19, Bṛhatī;
2,4,6,8,10,12,14,16,18,20, Satobṛhatī;

8.60.1:

O Agni, come with your Fires (1),
 we choose you as the Priest of the call (2).
 May (the ladles) extended, full of the offering anoint you (3);
 (you are) strongest for sacrifice sitting on the sacrificial seat (4).¹

8.60.2:

O Son of force, O Angira, towards you (1),
 the ladles move in the rite of the path (2).
 We seek the child of Energy with his hairs of light (3),
 the supreme Agni in the sacrifices (4).²

8.60.3:

O Agni, you are the seer and the ordainer (1),
 the Priest of the call, the purifier to whom must be given sacrifice (2),
 (you are) rapturous, strong for sacrifice (3),
 one to be prayed in the pilgrim-rites with illumined thoughts (4,6),
 O brilliant Flame (5).³

8.60.4:

O youngest, O unceasing Flame (3),
 Bring to me the gods that desire for the advent (2,4),
 those who betray not (1).
 Come to our well-founded pleasant things, O shining One (5),
 rejoice established by our thinkings (6).⁴

¹ अ॒ग्न आ या॒ह्य॒ग्निभिः॑ (1), हो॒तारं॑ त्वा वृ॒णीमहे॑ (2),

आ त्वा॒र्मन॑क्तु प्र॒यता॑ ह॒विष्म॑ती (3), यजि॑ष्ठं ब॒र्हि॒रास॑दै (4)

² अ॒च्छा हि॑ त्वा॒ सह॑सः सू॒नो अ॒ङ्गिरः॑ (1), सु॒चः च॑रन्त्यध्व॒रे (2),

ऊ॒र्जो न॑पातं घृ॒तकै॑शमीमहे (3), अ॒ग्निं य॒ज्ञेषु॑ पू॒र्व्यम् (4)

³ अ॒ग्ने क॒विः वे॒धा अ॑सि (1), हो॒ता पा॒वक॑ यक्ष्यः (2),

म॒न्द्रो यजि॑ष्ठो (3), अध्व॒रेष्वी॒ड्यो वि॒प्रेभिः॑ (4), शु॒क्र (5), म॒न्म॑भिः (6)

⁴ अ॒द्रौघ॑म् (1), आ व॑ह उ॒शतो॑ (2), य॒विष्ट॑च दे॒वाँ अ॑जस्र (3), वी॒तये॑ (4),

अ॒भि प्रया॑सि सु॒धिता॑ व॒सो ग॒हि (5), म॒न्दस्व॑ धी॒तिभि॑र्हितः (6)

8.60.5:

O Agni, you are very wide (1),
 O deliverer, the truth, the seer (2),
 O high-kindled Fire, you shine out (4);
 the sages, the ordainers illumine you (3,5).⁵

8.60.6:

Flame out, O most luminous Flame (1),
 shine out for man (2),
 give the bliss to him who lauds you, for you are great (3).
 May my luminous seers abide in the peace of the gods (4),
 high in Agni, may they overcome the foe (5).⁶

8.60.7:

O Agni, as you consume old dry wood on the earth (1),
 O friendly Light, so burn our hurter and (2),
 whosoever with evil mind comes (3).⁷

[*asmadhruk*: our hurter, *venati*: comes, desires]

8.60.8:

Deliver us not to the mortal foe (1,3),
 to the demoniac, to him who gives expression to evil (2).
 Guard us with your guardian and benignant fires (5),
 the unfouling and rescuer fires, O ever-youthful Flame. (4).⁸

⁵ त्वमित् सप्रथा अस्यग्रै (1), त्रातः ऋतस्कविः (2),

त्वां विप्रासः (3), समिधान दीदिव (4), आ विवासन्ति वेधसः (5)

⁶ शोचां शोचिष्ठ (1), दीदिहि विशे (2), मयो रास्व स्तोत्रे महाँ असि (3),

देवानां शर्मन् मर्म सन्तु सूर्यः (4), शत्रूषाहः स्वग्रयः (5)

⁷ यथा चिद् वृद्धमृतसमग्रै संजूर्वसि क्षमि (1),

एवा देह मित्रमहो (2), यो अस्मध्रुक् दुर्मन्मा कश्च वेनति (3)

⁸ मा नो मर्ताय रिपवै (1), रक्षस्विने माघशंसाय (2), रीरधः (3),

अस्रैधद्भिः तरणिभिः यविष्ठ्य (4), शिवेभिः पाहि पायुभिः (5)

[*asredhaddbhiḥ*: unfouling (fire);

there are also flesh-devouring fires, *kravyādam*, mentioned in (10.16.9), (10.87.2) etc.]

8.60.9:

O Agni, guard, with the single Word (1),
guard with the second (2),
guard with the words that are three, O master of Energies (3);
O shining One, guard with the fourth (4).⁹

8.60.10:

Guard us from every hostile demon (1),
protect us in the plenitudes (2);
for we come to you (5),
as the closest of the gods, for the extension of the gods (in us) (3),
and as our ally for our increase (4,6).¹⁰

8.60.11:

Bring to us and give a wealth that increases our growth (1,3),
the wealth that has to be expressed in us, O purifying Fire (2),
O measurer of our formations, by your right leading (4,6),
(bring us) a wealth full of many longed-for things (5),
and very great in its self-glory (7).¹¹

⁹ पाहि नो अग्र एकया (1), पाहि उत द्वितीयया (2),

पाहि गीर्भिः तिसृभिः ऊर्जा पते (3), पाहि चतसृभिर्बसो (4)

¹⁰ पाहि विश्वस्माद्रक्षसो अराव्यः (1), प्र स्म वाजेषु नो अव (2),
त्वामिद्धि नेदिष्ठं देवतातय (3), आपिं (4), नक्षामहे (5), वृधे (6)

¹¹ आ नो अग्रे वयोवृधं रयिं (1), पावक शंस्यम् (2),
रास्वा (3), च न उपमाते (4), पुरुस्पृहं (5), सुनीती (6), स्वयंशस्तरम् (7)

8.60.12:

By (that wealth) we may conquer those (1),
 who challenge us in our battles (2),
 breaking through the designs of the foe (3).
 Increase us with your delight, O rich in energies (4);
 speed on their way the thoughts that find the treasure (5).¹²

8.60.13:

Agni is like a bull that sharpens its horns and tosses its head (1),
 his flaming jaws are too bright and keen to gaze at (2);
 strong-tusked is the Son of force (3).¹³

[yahuḥ: son;]

8.60.14:

O Fire, O Bull, your tusks of flame cannot be challenged (1,3),
 by the gaze, when you range abroad (2,4);
 so do you, O Priest of the call (5),
 make that our offering is well placed (6);
 conquer for us many desirable things (7).¹⁴

8.60.15:

In the forest you sleep in the two mothers (1).
 Mortals kindle you into a blaze (2);
 then sleepless, you carry the offerings of the giver of the oblation (3),
 and now you shine in the gods (4).¹⁵

¹² येन वंसांम् (1), पृतनासु शर्धतः (2), तरन्तो अर्य आदिशः (3),
 स त्वं नो वर्ध प्रयसा शचीवसो (4), जिन्वा धियो वसुविदः (5)

¹³ शिशानो वृषभो यथाग्निः शृङ्गे दर्विध्वत् (1),
 तिग्मा अस्य हनवो न प्रतिधृषे (2), सुजम्भः सहसो यहुः (3)
¹⁴ नहि ते अग्रे वृषभ (1), प्रतिधृषे (2), जम्भासो (3), यद्वितिष्ठसे (4),
 स त्वं नो होतः (5), सुहुतं हविष्कृधि (6), वंस्वा नो वार्या पुरु (7)

¹⁵ शेषे वनेषु मात्रोः (1), सं त्वा मर्तांस इन्धते (2),
 अतन्द्रो हव्या बंहसि हविष्कृत (3), आदिद् देवेषु राजसि (4)

8.60.16:

The seven priests of the call pray to you (1),
 (you are) unhesitant (3),
 those shooting well your shafts (pray to you) (2).
 You break asunder the hill with your heat and your light (4),
 O Agni, go forth beyond men (5).¹⁶
 [seven: see (8.39.8), (8.40.5)]

8.60.17:

Agni, the fire, let us call for you (1,3),
 having placed the sacred grass (4),
 and placed the gifts of our pleasure on, day after day (5),
 Agni of the unseizable ray, Priest of the call of seeing men (2,6).¹⁷

8.60.18:

O Agni, to you constant in the peace of a deep calm (2),
 I come with the intuition that awakes to knowledge (1,3).
 By our impulsion, bring to us (4,6),
 for our protection, wealth of many forms that is most close (5,7).¹⁸
 [sushāmaṇi: of a deep calm;
 sachate: one who is constant; to cling;]

8.60.19:

O Agni, for your adorer you are the lord of creatures (1).
 You are the master of his house who departs not from him (3).
 Great are you (4), afflicting the demons, O God (2),
 the guardian of heaven who comes to his gated home (5).¹⁹

¹⁶ सप्त होतारः तमिदीळते (1), त्वा अग्ने सुत्यजम् (2), अहंयम् (3),
 भिनत्स्यद्विं तपसा वि शोचिषा (4), प्राग्ने तिष्ठ जनाँ अतिं (5)

¹⁷ अग्निमग्निं वो (1), अधिगुं (2), हुवेम (3), वृक्तवर्हिषः (4),
 अग्निं हितप्रयसः शश्वतीषु आ (5), होतारं चर्षणीनाम् (6)

¹⁸ केतैन (1), शर्मन् सचते सुषामणि अग्ने तुभ्यं (2), चिकित्वनां (3),
 इषण्यया नः (4), पुरुरूपम् (5), आ भर (6), वाजं नेदिष्ठमृतये (7)

¹⁹ अग्ने जरितः विशपतिं (1), तेपानो देव रक्षसः (2),
 अप्रोषिवान् गृहपतिः (3), महौ असि (4), दिवस्पायुः दुरोणयुः (5)

8.60.20:

O blazing light, let not the demon enter into us (1).
 Let not the witchcraft of the sorcerers take possession (2).
 Push calamity and hunger far beyond the pastures (of our herds) (3),
 wardoff the demon-possessed away from us, O Agni (4).²⁰
 [apa sedha: ward off; anirām: calamity;
 gavyūti: pastures of Light;]

61. Indra

Riṣi: Bhargaḥ Prāgāthaḥ

- 8.61.1: Indra comes with concentrated mind
 8.61.2: Indra is formed in the mind
 8.61.3: Doer of challenging deeds
 8.61.4: What is done as per your desire
 8.61.5: We want to serve you
 8.61.6: None can harm your gifts
 8.61.7: Find the riches for your adorer
 8.61.8: We hymn Indra with wisdom-words
 8.61.9: Your wrath is lifted upward to the foe
 8.61.10: May our call be heard by Indra
 8.61.11: We are not too poor to offer gifts
 8.61.12: Our great debt to him
 8.61.13: Make us fearless, when fear enters
 8.61.14: We call Indra who has joy in the word
 8.61.15: Protect the lowest among us
 8.61.16: The fear of divine wrath is far from us
 8.61.17: Lord of existence
 8.61.18: He is the harmoniser

Metre: 1,3,5,7,9,11,13,15, Bṛhatī;
 2,4,6,8,10,12,14,16,18, Satobṛhatī; 17, Shankumatī;

²⁰ मा नो रक्ष आ वैशीत् आघृणीवसो (1), मा यातुः यातुमावताम् (2),
 परो-गव्युति अनिराम् अप क्षुधमग्रे (3), सेध रक्षस्विनः (4)

8.61.1:

May Indra listen to both these hymns in front (1).

May the mighty Maghavan come with concentrated thoughts (2,4),
to drink the Soma (3).¹

[*satrāchyā*: concentrated, (7.100.1)]

8.61.2:

The resplendent one, the showerer (1),

has been formed in the mind by the strength (*ojas*) (2).

May you, the nearest and the supreme, be seated (3).

Your mind desires the Soma (4).²

[*upamān*: highest, nearest, (10.8.1);

dhiṣhaṇ: in the mind, (6.8.3); see (8.15.7)]

8.61.3:

O one with much riches (2),

pour the pressed out Soma-food into yourself, O Indra (1,3).

O lord of horses, we know you in battles (4),

as inviolate, overcomer of foes (5),

and doer of challenging deeds (6).³

¹ उभयं शुणवच्च न इन्द्रो अर्वाक् इदं वचः (1),

सत्राच्या मघवा (2), सोमपीतये (3), धिया शर्विष्ठ आ गमत् (4)

² तं हि स्वराजं वृषभं (1), तमोजसे धिषणे निः तत्क्षतुः (2),

उतोपमानां प्रथमो नि षीदसि (3), सोमकामं हि ते मनः (4)

³ आ वृषस्व (1), पुरुवसो (2), सुतस्य इन्द्रान्धसः (3),

विद्या हि त्वा हरिवः पृतसु (4), सांसहिम् अर्धृष्टं (5), चिद् दधृष्वणिम् (6)

8.61.4:

O Maghavan who is filled with truth (1),
what is done with the works of will as per you desire (3),
always happens (2).

O thunderer, O one who rules (6),
in your swift protection, O handsome one (5),
we conquer the plenitude (4).⁴

[*yantā*: one who rules, (10.46.1)]

8.61.5:

Indra, lord of strengths, with your perfect protections (2),
you have the power (to grant us) (1),
the enjoyment, glory and the discovery of riches (3).
O hero, we want to serve you (4).⁵

[*vasuvidam*: knower of riches; epithet could refer to Indra also;
shagdhi: to have the power, (3.16.6);]

8.61.6:

You increase the multitude of life-energies and Ray-cows (1).
O God, you are a golden fountain (2).
None can harm the gifts given by you (3).
May you bring whatever we desire (4).⁶
[*paurah*: multitude, (5.74.4);]

⁴ अप्रा॒मि-सत्य॑ मघव॒न् (1), तथे॒त् अ॒स॒त् (2), इन्द्र॑ क्र॒त्वा यथा॑ व॒शः (3),
स॒नेम॑ वा॒जं (4), तव॑ शिप्रि॒न् अ॒व॒सा म॒धू चि॒त् (5), यन्तो॑ अ॒द्रि॒वः (6)

⁵ श॒ग्धि (1), ऊ॒षु श॑ची॒पत् इन्द्र॑ वि॒श्वाभि॒रू॒तिभिः॑ (2),
भगं॑ न हि त्वा॒ य॒शसं॑ वसु॒विद॒म् (3), अनु॑ शूर॒ च॒रा॒म॒सि (4)

⁶ पौ॒रो अ॒श्व॒स्य पु॒रु॒कृद् ग॒वा॒म॒सि (1), उत्सो॑ दे॒व हि॒र॒ण्य॒यः (2),
नकि॒र्हि दानं॑ परि॒ म॒धिष॒त् त्वे (3), यत् यत् या॒मि तदा॑ भ॒र (4)

8.61.7:

May you come here (1).

O bounteous, find the riches (or felicities) for your adorer (2).

O Indra, for us, the seekers of Ray-cows and of life-energies (4),
pour down (the gifts), from above, O Maghavan (3).⁷

8.61.8:

You give us many hundreds and thousands in gifts (of felicities) (1).

With wisdom-words we hymn Indra for protection (3),

and bring the Destroyer of cities in our front (2).⁸

8.61.9:

O Indra, when a person, wise or otherwise worships you (1),
he becomes joyful by your grace (2).

You are one of a hundred willings (3),

your wrath is lifted upwards (4),

(and you meet the foe saying), 'it is I, the victor' (5).⁹

[*aham-sana*: I the victor; but the *padapāṭha* is *ahamsa-na*;

Line 3: Your wrath is focussed on higher issues, not merely defeating the foe;]

⁷ त्वं ह्येहि (1), चेरवे वि॒दा भगं॑ वसु॒त्तये॑ (2),

उद् वा॒वृष॑स्व मघव॒न् (3), गर्वि॑ष्ट्य उदि॒न्द्र अश्व॑मिष्ट्ये (4)

⁸ त्वं पुरू॒ सह॑स्राणि श॒तानि॑ च यू॒था दा॒नाय॑ मंहसे (1),

आ पु॒रंद॑रं च॒कृम॑ (2), विप्र॑वचस॒ इन्द्रं॑ गाय॒न्तो अव॑से (3)

⁹ अ॒विप्रो॑ वा॒ यत् अ॒विध॑त् विप्रो॑ वेन्द्र॒ ते वचः॑ (1),

स प्र॒ मम॑न्दत् त्वा॒या (2), श॑तक्र॒तो प्रा॒चा-म॑न्यो (3), अहं॑सन (4)

8.61.10:

May our call be heard by the destroyer of cities (2),
 by one with powerful arms, and slayer of enemies (1).
 We, the seekers of riches (or plenitude) (3),
 invoke Indra with affirmative lauds (5),
 who is a doer of many deeds and is the lord of riches (4).¹⁰

8.61.11:

On him we meditate without being evil (1).
 We are not too poor to offer gifts (2).
 We are not incapable in our invocation (3).
 When the Soma is pressed out (5),
 we make the mighty Indra our friend (4,6).¹¹
 [Line 3: *na jalhavaḥ*: not lacking in the blazing *tapas* (Yāska)]

8.61.12:

We yoke ourselves to the fierce overcomer of foes in battles (1).
 He is inviolate, and (we owe) a great debt to him (2).
 The conqueror (Indra), the best of charioteers (4),
 knowing that the steed is wandering away (3,5),
 still reaches the sacrificer (6).¹²
 [Lines 3,5: even if the aspirations of the human being are wandering
 and not stable, still Indra comes to him
nashat: to arrive, (6.2.5)]

¹⁰ उग्रबाहुः प्रक्षकृत्वा (1), पुरंदरो यदि मे शृण्वत् हवम् (2),
 वसूयवो (3), वसुपतिं शतक्रतुं (4), स्तोमैरिन्द्रं हवामहे (5)

¹¹ न पापासौ मनामहे (1), नारायासो (2), न जल्हवः (3),
 यदित् नु इन्द्रं वृषणं सचां (4), सुते (5), सखायं कृण्वामहे (6)

¹² उग्रं युयुज्म पृतनासु सासहिम् (1), ऋणकातिम् अदाभ्यम् (2),
 वेदां भूमं चित् (3), सर्निता रथीतमो (4), वाजिनं (5), यमित् ऊ नशात् (6)

8.61.13:

O Indra, make us fearless when fear enters us (1).
May we become powerful with your protections (2).
Slay the foes and those who harm (3).¹³

[*shagdhi*: see (8.61.5)]

8.61.14:

O lord of riches (1),
you make the worshipper have great riches and dwelling (2).
We, the offerers of Soma-delight call you (4),
Indra, the opulent one who has joy in the word (3).¹⁴

8.61.15:

Indra is supreme, killer of Vṛtra (1),
protector and adorable to us (2).
Protect the lowest among us, and also those in middle (3).
Protect us from the front and from the behind (4).¹⁵

[*charamam*: the lowest (among men), (7.59.3);
spaṭ: supreme;]

8.61.16:

O Indra, protect us from the west,
from the south, from the North (1).
Protect us on every side (2).
Keep far from us the fear of the divine (3).
Keep far from us the weapons of the undivine forces (4).¹⁶

¹³ यत् इन्द्र भयामहे ततो नो अभयं कृधि (1),
मर्धवन् शग्धि तव तर्च ऊतिभिः (2), वि द्विषो वि मृधो जहि (3)

¹⁴ त्वं हि राधस्पते (1), राधसो महः क्षयस्यासि विधतः (2),
तं त्वा वयं मर्धवन्निन्द्र गिर्वणः (3), सुतावन्तो हवामहे (4)

¹⁵ इन्द्रः स्पट उत वृत्रहा (1), परस्पा नो वरैण्यः (2),
स नो रक्षिषत् चरमं स मर्ध्यमं (3), स पश्चात् पातु नः पुरः (4)

¹⁶ त्वं नः पश्चात् अधरात् उत्तरात् पुर इन्द्र (1), नि पाहि विश्वतः (2),
आरे अस्मत् कृणुहि दैव्यं भयम् (3), आरे हेतीरदेवीः (4)

[*adevīḥ*: undivine forces;

Line 3: Veda wants us to develop the love of gods; fear has no place.]

8.61.17:

Protect us today, tomorrow and every other day, O Indra (1).
O Lord of existence, (protect) your adorers on all days (2).
Protect them during night as well as day (3).¹⁷

8.61.18:

Indra, the hero crushes (the foes), he is the opulent one (1).
He has abundant riches, is harmonizer and has hero-strength (2).
O Doer of many deeds, mighty one with your both arms (4,3),
holding the Vajra, sprinkle us with gifts (5).¹⁸

[*mimikṣhatam*: to moisten, to sprinkle, to make it drip with delight,
(from *mihi*, to sprinkle), (1.22.3);

prabhaṅgī: to crush, see (8.46.19);

sam-mishla: harmoniser, integrates all things together, (1.7.2)]

62. Indra

Riṣi: Pragāthaḥ Kāṇvaḥ

8.62.1: The hymns increase his growth in us

8.62.2: Unequalled among gods

8.62.3: Swift giver of blissful gifts

8.62.4: Works which increase Indra-power in us

8.62.5: You have made your mind firm

8.62.6: Soma-offerer with discernment

8.62.7: All the gods develop will-power like you

8.62.8: The formation of the highest god (in us)

¹⁷ अद्याद्या श्वःश्च इन्द्र त्रास्व पुरे च नः (1),

विश्वा च नो जरितृन् संत्पते अहा (2), दिवा नक्तं च रक्षिषः (3)

¹⁸ प्रभङ्गी शूरो मघवा (1), तुवीमघः संमिहो वीर्याय कम् (2),

उभा ते बाहू (3), वृषणा शतक्रतो (4), नि या वज्रं मिमिक्षतुः (5)

8.62.9: The knower Indra

8.62.10: Those in your happiness

8.62.11: Even the non-givers are impressed

8.62.12: We praise Indra only with truth

Metre: 1-6,10-12, Pangktiḥ; 7-9, Bṛhatī;

8.62.1:

Recite well this confirming song of praise (1),

in which Indra takes pleasure in it (2).

These utterances increase the great growth of Indra (3).

The gifts of Indra, the Soma-lover are blissful (4).¹

[*vayaḥ*: growth, (1.66.2), expansion, (8.102.1); the growth or expansion refers to the Indra-powers within us.

pro bharatā: to bring, to recite;]

8.62.2:

He, the sole one, has no allies,

and is unequalled among the gods (1).

His growth surpasses that of men of ancient times (2,4).

(He is) unattainable by mere effort (3).

He exceeds all living beings by his might (*ojas*) (5).

The gifts of Indra are blissful (6).²

[*ayāsyah*: he is unattainable by efforts; (1.62.7), (10.67.1);

kṛṣhṭīḥ: people; strivers]

¹ प्रो अस्मा उपस्तुतिं भरता (1), यत् जुजौषति (2),

उक्थैः इन्द्रस्य माहिं वयो वर्धन्ति (3), सोमिनो भद्रा इन्द्रस्य रातयः (4)

² अयुजो असमो नृभिः एकः (1), कृष्टीः (2), अयास्यः (3), पूर्वीः अति प्र
वावृधे (4), विश्वा जातानि ओजसा (5), भद्रा इन्द्रस्य रातयः (6)

8.62.3:

He is the swift giver (2);

He conquers even when his steeds are not yoked (for battle) (1,3).

The deeds which you perform by your hero-strength (5),
are to be proclaimed, O Indra (4).

Blissful are the gifts of Indra (6).³

[*siṣhāsati*: conquers, (8.103.11)]

8.62.4: "

O Indra, come here with the words of wisdom (1,3).

Let us do the works which increase (you in us) (2,4).

The mighty one (grants) the blissful things (5),
desired here by the seekers of inspired knowledge (6).

Blissful are the gifts of Indra (7).⁴

[*chākanot*: desiring, (10.91.12);

shravasyate: seekers of inspired knowledge, (8.47.12), (6.46.13);]

8.62.5:

You have made your mind firm (to help thy adorer) (1),

who approaches you with reverence, O Indra (3).

He serves you with intense Soma and obeisance of surrender (2),

The gifts of Indra are blissful (4).⁵

[*saparyān*: worshipped, (1.72.3)]

³ अहितेन चिद्वर्ता (1), जीरदानुः (2), सिषासति (3),

प्रवाच्यम् इन्द्र तत् (4), तव वीर्याणि करिष्यतो (5), भद्रा इन्द्रस्य रातयः (6)

⁴ आ याहि (1), कृणवाम त (2), इन्द्र ब्रह्माणि (3), वर्धना (4),

येभिः शविष्ठ (5), चाकनो भद्रमिह श्रवस्यते (6), भद्रा इन्द्रस्य रातयः (7)

⁵ धृषतश्चिद् धृषन्मनः कृणोषि इन्द्र (1), यत् त्वम् तीव्रैः सोमैः

सपर्यतो नमोभिः (2), प्रतिभूषतो (3), भद्रा इन्द्रस्य रातयः (4)

8.62.6:

The praise-worthy Indra looks down on human beings (1),
just as men look down into a well (2).

Delighted with the Soma-offerer with discernment (3),

Indra yokes him as his friend (4).

The gifts of Indra are blissful (5).⁶

[*juṣhṭvī*: delighted, (1.118.5);

ṛchīṣhamaḥ: worthy of the praise by the luminous rik, (1.61.1)]

8.62.7:

O Indra, following your hero-strength (1),
all the gods give us the will of the works (2).

O one hymned by many (5),

you are the protector of all the herds of light (4),

in all the worlds (3).

The gifts of Indra are blissful (6).⁷

8.62.8:

O Indra, we laud your might (1),

in the formation of the highest god (2).

O Lord of energies, by your might, you killed Vṛtra (3).

The gifts of Indra are blissful (4).⁸

[*upamam*: highest, (5.3.3);

devatātaye: for the forming of the gods, (1.127.9)]

⁶ अव॒ चष्ट॒ ऋची॑षमो॒ (1), अव॒ताँ इ॒व॒ मानु॑षः (2), जु॒ष्ट्वी दक्ष॑स्य सोमि॒नः
(3), सखा॑यं कृ॒णुते॒ युजं॑ (4), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (5)

⁷ विश्वे॑ त इन्द्र॒ वीर्यं॑ दे॒वा अनु॑ (1), क्रतुं॑ ददुः (2),

भुवो॑ विश्व॒स्य (3), गोप॑तिः (4), पुरु॒ष्टुत॑ (5), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (6)

⁸ गृ॒णे तदिन्द्र॑ ते शर्व॒ (1), उप॑मं दे॒वता॑तये (2),

यत् हंसि॑ वृत्रमौर्जसा शचीपते॑ (3). भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (4)

8.62.9:

In the human ages (3),

Indra has made all who are great in body (2),

to be equal as it were (1).

The knower Indra made them conscious (4).

Later they had inspired knowledge (5).

The gifts of Indra are blissful (6).⁹

[*shrutah*: one with inspired knowledge, (8.24.2);

samanā: an equal, (6.4.1); *vide*: knower, (1.127.4)]

8.62.10:

O Maghavan, having many Ray-cows (4),

those who are in your happiness increase you greatly (2,5).

O Indra as soon as born, they increase your might (1).

They increase your will-power (3).

The gifts of Indra are blissful (5).¹⁰

[Lines 1,3,5: 'The increase of Indra' refers to the growth of the Indra-powers in the subtle body of the aspirant.]

8.62.11:

May we, you the slayer of Vṛtra and I (1),

be yoked for the complete possession of the goal (2).

O hero, holder of Vajra, even the non-givers (3),

view our collaboration as fruitful (4).

The gifts of Indra are blissful (5).¹¹

⁹ सम॒ना इ॒व (1), व॒पु॒ष्य॒तः कृ॒णव॒न् (2), मा॒नु॒षा यु॒गा (3),

वि॒दे तदिन्द्रः॑ चे॒तन॒म् (4), अ॒र्धं श्रु॒तो (5), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (6)

¹⁰ उ॒त् जा॒तमिन्द्र॑ ते श॒व (1), उ॒त् त्वा॒म् (2), उ॒त् तव॑ क्र॒तुम् (3),

भू॒रि॒णो (4), भू॒रिं वा॒वृधुः॑ म॒र्धव॒न् तव॑ श॒र्मणि॑ (5), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (6)

¹¹ अ॒हं च॑ त्वं च॑ वृ॒त्रह॒न् (1), सं यु॒ज्याव॑ स॒निभ्य॑ आ (2),

अ॒रा॒ती॒वा चि॑द॒द्रि॒वो (3), अ॒नु नौ॑ शूर॑ म॒ंसते॑ (4), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (5)

[*anumamsate*: fruitful, (5.46.4);
sam: complete, whole;
sanim: possession of the goal, (5.27.4)]

8.62.12:

We praise that Indra only with truth (1),
 and not falsehood (2).
 The destruction of him who does not offer Soma is great (3).
 To him who offers the luminous Soma in profusion (4),
 the gifts of Indra are blissful (5).¹²

63. Indra

Riṣhi: Pragāthah Kāṇvah

8.63.1: Collect the understanding by Indra's grace

8.63.2: The stones utter the praise

8.63.3: Indra uncovers the hidden Ray-cows

8.63.4: Increaser of the seer of truth

8.63.5: Offer with svāhā

8.63.6: Deeds that have to be done by Indra

8.63.7: Indra gives a dwelling to the chant-creator

8.63.8: You have guarded the wheel

8.63.9: The mighty one gives excellent food

8.63.10: Possessors of discernment

8.63.11: Laud with true illumining words

8.63.12: All the gods are of one mind

Metre: 1,4-5,7, Anuṣṭup; 2-3,6,8-11, Gāyatrī; 12, Triṣṭup;

8.63.1:

Amidst the gods, Manu, the protector (3),
 collected the understanding by the grace of Indra (2,4).
 The supreme Vena comes because of the great aspirations (1).¹

¹² स॒त्यमि॒द् वा उ॒ तं व॒यमिन्द्रं॑ स्तवाम॒ (1), नानृ॑तम् (2), म॒हौ अ॒सुन्व॒तो
 व॒धो (3), भूरि॒ ज्योतीं॑षि सु॒न्व॒तो (4), भ॒द्रा इन्द्र॑स्य रा॒तयः॑ (5)

¹ स पू॒र्व्यो म॒हानां॑ वे॒नः क्र॒तुभिः॑ आ॒नजे॑ (1),
 यस्य॒ द्वा॒रा (2), म॒नु॒ष्पि॒ता दे॒वेषु॑ (3), धि॒य आ॒न॒जे (4)

[*vena*: master of mental delight, creator of sense-mind, Indra, (SA, SV), see notes on (4.58.4); notes on (10.123), (SAKSI edition);

ānaje: comes, (in line 1); collected, (in line 4); in the 2 places it has different accents

kratubhiḥ: aspirations;

dvārā: doors, the instrument of entry for the grace of Indra]

8.63.2:

The stones which pressout the Soma (2),
never give up the divine thoughts (1).

May they utter the praises and the wisdom-words (3).²

[*mānam*: thought, (1.39.1) (KS); The stones are the instruments of work. They are not unconscious. They point the doer towards the divine thoughts in the work.]

8.63.3:

The knower Indra uncovered the hidden Ray-cows (2),
and (gave them to) Angirasa (Riṣhis) (1).

I praise his virile power (3).³

8.63.4:

In ancient times, Indra was the increaser of the seer of truth (1),
and the bearer of the (potent) word (2).

May he, auspicious, come to us for our protection (3,5),
when we call him in the song of illumination (4).⁴

[*homanī*: call, invocation, (3.60.7), (1.9.9)

kavi: the seer of truth; *vakṣhaṇī*: carrier;]

² दि॒वो मा॒नं न॒ उत्स॑दन् (1), सोम॑पृ॒ष्ठासो अ॒द्रयः (2), उ॒क्था ब्र॒ह्म च॒ शंस्या॑ (3)

³ स बि॒द्वौ अ॒ङ्गिरो॒भ्य (1), इन्द्रो॑ गा अ॒वृणो॑दपं (2), स्तु॒षे तद॑स्य॒ पौ॒स्यम् (3)

⁴ स प्र॒त्तया॑ कवि॒वृध॑ इन्द्रो॑ (1), वा॒कस्य॑ व॒क्षणिः॑ (2),

शि॒वो (3), अ॒र्कस्य॑ होम॒नि (4), अस्म॑त्रा ग॒न्तु अ॒वसे॑ (5)

8.63.5:

Those with the will to sacrifice (2),
 offer duly what is supreme to the divine will (Agni) (1).
 The singers swiftly hymn to Indra (3),
 for the blissful gift of the herd of Ray-cows (4).⁵
 [*svāhā*: given duly without reservation, (1.13.12);
kratu: the divine will, Agni (1.66.3);
yajyavaḥ: those who have the will to sacrifice, (3.19.4);
shvātram: swiftly, (10.88.4);
dāvane: *da* + *vane*: gift of bliss;]

8.63.6:

The singers in the pilgrim journey know (3),
 all the deeds done by Indra with his hero strength (1),
 and the deeds that have to be done (in future) (2).⁶

8.63.7:

When the people of the five nations released their chant (1),
 then a seat of grass was spread out for Indra (2).
 Then Indra offers an abode to the thought (3).⁷
 [*astrṇān*: spread out, (3.9.9); *mānasya*: of the thought (of hymn);
arya: Indra;
ghoṣha: chant, proclamation;
asṛkṣhata: released, cast out, (5.52.6)]

⁵ आदू नु ते अनु क्रतुं स्वाहा वरस्य (1), यज्यवः (2),

श्वात्रम् अर्का अनूषतेन्द्र (3), गोत्रस्य दावने (4)

⁶ इन्द्रे विश्वानि वीर्यां कृतानि (1), कर्त्वानि च (2), यमर्का अध्वरं विदुः (3)

⁷ यत् पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत (1),

अस्तृणात् बर्हणां (2), विपो अर्यो मानस्य स क्षयः (3)

8.63.8:

This repeated laud is for you (1).

You have done the deeds with your manly prowess (2).

You have guarded the wheel (in its movement) on the road (3).⁸

[*vartanim*: path, (1.140.9)]

8.63.9:

Having received excellent food from the mighty one (1),

human beings move about with wide strides (2),

just as cows do after getting the grain (3).⁹

8.63.10:

(O aspirants), the protection that we seek, is established in us (1).

May we be the possessors of discernment (2).

May we become increased by the Maruts (3).¹⁰

[*dakṣha*: discernment;]

8.63.11:

O hero with splendour, may we laud in truth,

you with true illuminating words (sung by) ṛtviks (1).

O Indra, allied to you we conquer (2).¹¹

[*nonumaḥ*: we laud, (1.11.2); *dhāmne*: one with splendour, (5.48.1);

ṛtvik: priests of the order of work, (10.2.1), those who sacrifice according to the law, order and season of *ṛtam*;

baḥ: in truth]

⁸ इयमुं ते अनुष्टुतिः (1), चक्रुषे तानि पौंस्या (2), प्रावः चक्रस्य वर्तनिम् (3)

⁹ अस्य वृष्णो वि ओदनं (1), उरु क्रमिष्ट जीवसे (2), यवं न पश्व आ ददे (3)

¹⁰ तद्धाना अवस्यवो (1), युष्माभिः दक्षपितरः (2), स्याम मरुत्वतो वृधे (3)

¹¹ बट् ऋत्वियाय धाम ऋक्भिः शूर नोनुमः (1), जेषाम् इन्द्र त्वया युजा (2)

8.63.12:

May we be protected by the gods whose leader is Indra (7).

They are all of one mind (4).

Rudra-s, showerers of rain (1),

mountain-dwellers, participate in the Vṛtra-killing (2),

when the call for battle comes (3).

The powerful hero establishes in safety (6),

those who adore him and those who praise him (5).¹²

[*pajra*: powerful hero, (10.106.7); *dhāyī*: established, (10.115.2)]

64. Indra

Riṣi: Pragāthaḥ Kāṇvaḥ

8.64.1: The enemies of the Word

8.64.2: Paṇi-s who have no achievements

8.64.3: Lord of all peoples

8.64.4: You fill both heaven and earth

8.64.5: Hills with Ray-cows

8.64.6: We press out Soma during day and invoke you at night

8.64.7: One who has never bowed

8.64.8: Who can rejoice with Indra?

8.64.9: Who can be most close to you?

8.64.10: A person amidst thinkers

8.64.11: The perfect Soma from Sharyanāvat

8.64.12: Grant us achievements

Metre: Gāyatrī

8.64.1:

May the affirming lauds render you rapturous (1).

O thunderer, perform achievements (2).

Kill the enemies of the Word (3).¹

¹² अस्मे रुद्रा मेहन्ता (1), पर्वतासो वृत्रहत्ये (2), भरंहूतौ (3), सजोषाः (4),
यः शंसते स्तुवते (5), धारिं पञ्च (6), इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः (7)

¹ उत् त्वा मन्दन्तु स्तोमाः (1), कृणुष्व राधौ अद्विवः (2),
अव ब्रह्मद्विषौ जहि (3)

8.64.2:

Crush with your feet the evil Paṇi-s who have no achievements (1).
 You are great (2);
 there is none like you (3).²

[Paṇi: the evil-traffickers who steal the Ray-cows]

8.64.3:

You are the lord of those who press out the Soma (1),
 and of those who do not press the Soma (2).
 You are the lord of all peoples (3).³

8.64.4:

Come here to our abode (1),
 come sounding from the heaven for the sake of strivers (2).
 You fill both the heaven and earth (3).⁴

8.64.5:

For the sake of those who hymn you (3),
 shatter the mountain with its many hills (1,4),
 containing hundreds and thousands (of Ray-cows) (2).⁵

[Line 2: the Ray-cows are the rays of mental knowledge hidden by the demon Vala and Paṇi-s. A hill is a standard symbol of the inertia and ignorance which hide the knowledge.]

² प॒दा प॒णीन् अ॒राध॒सो नि बा॒धस्व (1), म॒हाँ अ॒सि (2),

न॒हि त्वा॒ कश्च॒न प्र॒ति (3)

³ त्वम् ई॒शिषे सु॒ताना॒म् (1), इन्द्र॒ त्वम् अ॒सु॒ताना॒म् (2), त्वं रा॒जा जना॑नाम् (3)

⁴ एहि॒ प्रेहि॒ क्षयौ॑ (1), दि॒वि अ॒घोर्ष॑न् च॒र्षणी॒नाम् (2), ओ॒भे पृ॒णासि॒ रोद॑सी (3)

⁵ त्यं चि॒त् पर्व॑तं गि॒रिं (1), श॒तव॑न्तं स॒हस्रि॑णाम् (2),

वि स्तो॒तृभ्यो॑ (3), रु॒रोजि॑थ (4)

8.64.6:

During the day we press out the Soma (for you) (1).

At night, we invoke you (2).

Fulfil our desires completely (3).⁶

8.64.7:

Where is the youthful mighty one with the neck of might (1),
who has not bowed to anyone (2)?

Who worships him (Indra) with the wisdom-words (3)?⁷

[*anānataḥ*: one who has never bowed, (7.6.4)]

8.64.8:

To whose Soma-pressing does Indra come down rejoicing (1)?

Who can praise Indra (2)?⁸

[*āchake*: to praise, (1.40.2)]

8.64.9:

O Vṛtra-slayer, in what way does the offerings serve you (1)?

How can the hymns on your hero-might serve you (2)?

Who can be most close to you (3)?⁹

[Lines 1,2: What is the use of the hymns to you?

asaśhata: to serve (S), (occurs once);

antamaḥ: most close, (3.10.8)]

⁶ व॒यमु॑ त्वा दि॒वा सु॒ते (1), व॒यं न॑क्तं हवामहे (2),

अ॒स्माकं॑ का॒ममा॒ पृण॑ (3)

⁷ कं॑ स्य वृष॒भो यु॒वा तु॒वि॒ग्री॒वो (1), अना॑नतः (2), ब्र॒ह्मा क॑स्तं संपर्यति (3)

⁸ कस्य॑ स्वि॒त् सर्व॑नं वृषा जुजुष्वौ अव॑ गच्छति (1),

इन्द्रं॑ क उ॑ स्वि॒त् आ च॑के (2)

⁹ कं तै॑ दा॒ना अस॑क्षत वृत्र॑हन् (1), कं सु॒वीर्या॑ उ॒क्थे॑ (2),

क उ॑ स्वि॒त् अन्त॑मः (3)

8.64.10:

A person amidst thinkers presses the Soma for you (1).

May you come here rushing to drink it (2).¹⁰

8.64.11:

This is the perfect Soma, loved by you from Sharyañāvati (1).

It flows from the uncrooked realm, O most rapturous one (2).¹¹

[*sharyañāvati*: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantra-s such as RV (9.113), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)). See also (9.113.1).

ārjīkāt: whose flow is straight, flow from the uncrooked realm, (9.113.2). Also in (8.7.29), (10.75.5). For S, it is the name of a province.]

8.64.12:

O Indra, come here now and drink the Soma swiftly (3),

for your rapture, O destroyer of foes (2).

With this beautiful (drink), grant us great achievements (1).¹²

¹⁰ अयं ते मानुषे सोमः पूरुषं सूयते (1), तस्येहि प्र द्रवा पिबं (2)

¹¹ अयं ते शर्यानावति सुषोमायाम् अर्धिं प्रियः (1), आर्जीकीये मदन्तिमः (2)

¹² तमद्य राधसे महे चारुं (1), मदाय घृष्वये (2), एहीमिन्द्र द्रवा पिबं (3)

65. Indra

Riṣhi: Pragāthaḥ Kāṇvaḥ

- 8.65.1: Respond swiftly to the call
 8.65.2: You may be in heaven, Sun-world or ocean
 8.65.3: You are great and wide
 8.65.4: Your splendour
 8.65.5: Come for the Soma-drink
 8.65.6: Soma-offerers invoke you
 8.65.7: You are common to all who are eternal
 8.65.8: Rejoice in the prepared Soma and drink it
 8.65.9: Knowledge beyond the knowings of the wise
 8.65.10: May not Maghavan harm us
 8.65.11: Gift from Indra
 8.65.12: Protect me in difficult passages
 Metre: Gāyatrī

8.65.1:

O Indra, when you are invoked by men (1,3),
 from the east, the west, the north or south (2),
 may you come quickly with your swift (horses) (4).¹

8.65.2:

Whether you are rapturous in the heaven with its stream of Soma (1),
 or in the Sun-world (2),
 or in the ocean with the Soma-food (may you come here) (3).²
 [*andhasa*: Soma-food; *prasravaṇe*: the flowing stream]

¹ यदिन्द्र (1), प्राक् अपाक् उद्ङ् न्यग्वा (2), ह्यसे नृभिः (3),

आ याहि त्वयम् आशुभिः (4)

² यद्वा प्रस्रवणे दिवो मादयासे (1), स्वर्णरे (2), यद्वा समुद्रे अन्धसः (3)

8.65.3:

You are great and wide (2).

With words in hymns, we call you, for enjoyment,
like the cows (to the fodder) (1,3).

O Indra, come to drink the Soma (4).³

8.65.4:

O Indra, may your chariot bring you here (1,3).

O God, your shining steeds bear
your greatness and your splendour (2,4).⁴

[*mahaḥ*: splendour; *mahimānam*: greatness]

8.65.5:

You are voiced (or proclaimed) and you are lauded (1).

You are great, forceful and you make the rulers (2).

May you come here to drink the pressed out Soma (3).⁵

8.65.6:

We Soma-offerers, invoke you with pleasant offerings (1).

May you be seated on this our sacred *barhi* grass seat (2).⁶

8.65.7:

Since indeed you are common to all who are eternal (1),
therefore to you we call, O Indra (2).⁷

[This verse is same as (4.32.13);

sādhāraṇaḥ: common to all, (7.63.1); *shashvatām*: eternal]

³ आ त्वा गीर्भिः (1), महाम् उरुं (2), हुवे गार्मिन् भोजसे (3),
इन्द्र सोमस्य पीतये (4)

⁴ आ त इन्द्र (1), महिमानं हरयो देव ते महः (2), रथे बहन्तु (3), बिभ्रतः (4)

⁵ इन्द्रं गृणीष उं स्तुषे (1), महौ उग्र ईशानकृत् (2), एहि नः सुतं पिब (3)

⁶ सुतावन्तः त्वा वयं प्रयस्वन्तो हवामहे (1), इदं नो बर्हिः आसदे (2)

⁷ यत् चित् हि शश्वताम् असि इन्द्र साधारणः त्वम् (1),
तं त्वा वयं हवामहे (2)

8.65.8:

Men with stones have pressed out this sweet Soma for you (1).
Rejoicing in it, may you drink it (2).⁸

8.65.9:

O Lord, who is beyond the knowings of all wise-persons (1),
come quickly here (2).
Establish in us the vast inspired knowledge (3).⁹

[*ati*: beyond; *arya*: lord;
khyā: to know, to reveal, (1.4.3), (6.15.15);]

8.65.10:

May the king give us,
the dappled (mares) and those with golden lustre (1).
O Gods, may not Maghavan harm us (2).¹⁰

[Line 2: The knowledge given by Indra may be painful to us if we are tied up in our petty notions. The prayer is, 'make us welcome the knowledge given by Indra'.]

8.65.11:

I receive from Indra (3),
the thousands of mares (life-energies) which are delightful (1),
vast and wide with golden lustre and resplendent (2).¹¹
[*prthu*: wide, spread out]

⁸ इदं ते सोम्यं मधु अर्घुक्षन् अद्रिभिः नरः (1), जुषाण इन्द्र तत् पिब (2)

⁹ विश्वौ अर्यो विपश्चितो अति ख्यः (1), तूयमा गंहि (2),

अस्मे धेहि श्रवौ बृहत् (3)

¹⁰ दाता मे पृषतीनां राजा हिरण्यवीनाम् (1), मा देवा मघवां रिषत् (2)

¹¹ सहस्रे पृषतीनाम् अर्धि श्वन्द्रं (1), बृहत् पृथु शुक्रं हिरण्यम् (2), आ देदे (3)

8.65.12:

(Protect me) in my difficult passages (2).

May my children have perfect riches in thousands (1,3).

May they get the inspired knowledge from the gods (4).¹²

[Line 4: With this knowledge, may my children not have the sufferings like me.

durga: path with many dangers and sufferings. Its opposite is *suga*]

66. Indra

Riṣi: Kaliḥ Prāgāthaḥ

8.66.1: Protection of all oppressed by obstructions

8.66.2: Gifts to the watchful and labouring

8.66.3: He uncovers the hiding place of Ray-cows

8.66.4: He does what he wishes

8.66.5: We bring you yajna and voiced words

8.66.6: Be our companion in Soma-offering

8.66.7: He envelops the place with inspired knowledge

8.66.8: Come with your richly diverse thoughts

8.66.9: Who has not heard of his glories?

8.66.10: What is unconquerable for him?

8.66.11: Chant of wisdom-words

8.66.12: Your aspirations are manifold

8.66.13: You, the refuge for the seers

8.66.14: Instruct us about your protections

8.66.15: Offer the Soma to Indra and do not fear

Metre: 1,3,5,7,9,11,13, Bṛhatī; 2,4,6,8,10,12,14, Satobṛhatī;

15, Anuṣṭup;

¹² नपातो (1), दुर्गहस्य मे (2), सहस्रेण सुरार्धसः (3), श्रवो देवेषु अक्रत (4)

8.66.1:

In the pilgrim-yajna, we invoke Indra (4),
with the Soma-offerings and the chant of vast (Sāman) (3),
for protection of all the oppressed from obstructions (2).
Indra is swift and knows the riches (1).
(We invoke him) like a master of household (5).¹

[*tarah*: swift, (1.33.12);

sabādhaḥ: those who are oppressed and obstructed, (5.10.6),
(those united (S), no basis for this)]

8.66.2:

The evil-beings or the firm (gods) or killers (1),
cannot withstand the handsome Indra, rapturous with Soma (2).
Indra gives gifts (5),
to the watchful and labouring persons (3),
or to the adorer who gives Soma or chants (4,6).²

[*shashamāna*: labouring, (4.2.9); *dudhra*: evil-beings;

muraḥ: the gods who kill; the so called elder gods who later went
against truth, *mūradevān*, (10.87.2);

another one is *svarbhānu* (5.40.5); *ādṛtyā*: watchful, (1.103.6)]

8.66.3:

Shakra is the purifier, one with steeds (1),
is wonderful and golden (2).

He, the Vṛtra-slayer, shakes

and uncovers the wide hiding place of the Ray-cows (3).³

[*apāvṛtim*: uncovered, (1.57.1)]

¹ तरोभिर्बो विदत् वसुम् इन्द्रं (1), सबाधं ऊतये (2),

बृहत् गायन्तः सुतसौमे (3), अध्वरे हुवे (4), भरं न कारिणम् (5)

² न यं दुध्रा वरन्ते न स्थिरा मुरो (1), मदे सुशिप्रमन्धसः (2),

य आदृत्या शशमानाय (3), सुन्वते (4), दाता (5), जरित्र उक्थ्यम् (6)

³ यः शक्रो मृक्षो अश्व्यो (1), यो वा कीजौ हिरण्ययः (2),

स ऊर्वस्य रेजयति अपावृतिम् इन्द्रो गव्यस्य वृत्रहा (3)

8.66.4:

He rises up the buried hidden riches accumulated by many (1),
and (gives) to the giver (sacrificer) (2).

Indra, the thunderer, one with luminous horses (3),
does what he wishes by his will-power (4).⁴

8.66.5:

O hero, one hymned by many (2),
whatever you have desired from the sacrificers (1,3),
we bring them swiftly to you, O Indra (4),
(namely) yajna and the voiced words (5).⁵

[*yajña*: the complete inner worship with offerings, not merely the
rite with the outer offerings.]

8.66.6:

O one with Vajra, invoked by many (2),
be our companion in the Soma-offering for Soma-drinkers (1,4),
done for your rapture, O one who dwells in light (3).
To those who fashion the hymn (word) (5),
and to those who pressout the Soma (7),
you are the lavish giver of desirable riches (6).⁶

[*dykṣha*: one who dwells in the light, (2.2.1); (4.5.10);

brahmakṛtam: one who fashions the word, (7.9.5);

sachā: together (with us), (5.16.5), in union with (us)]

⁴ निखातं चिद्यः पुरुसंभूतं वसु उत् इत् वपति (1), दाशुषे (2),
वज्री सुशिप्रो हयैश्च इत् (3), करदिन्द्रः क्रत्वा यथा वशत् (4)

⁵ यत् वावन्थं (1), पुरुष्टु पुरा चित् शूर (2), नृणाम् (3),
वयं तत् तं इन्द्र सं भरामसि (4), यज्ञमुक्थं तुरं वचः (5)

⁶ सचा सोमेषु (1), पुरुहूत वज्रिवो (2), मदाय द्युक्ष (3), सोमपाः (4),
त्वमिद्वि ब्रह्मकृते (5), काम्यं वसु देष्टः (6), सुन्वते भुवः (7)

8.66.7:

We have nourished the thunderer here, yesterday and today (1).
 The Soma pressed out by us with one mind is here now (2).
 Now (Indra) envelopes (the place)
 with the inspired knowledge (3).⁷

8.66.8:

In knowledge he envelopes the tearer (1,3),
 the one who covers (the knowledge) and the thief (2).
 O Indra, come here with your richly diverse thoughts (5).
 May he take pleasure in this affirmative laud of ours (4).⁸

[*chitra*: richly diverse, (2.8.4);

vṛka: (the demon) who tears up human beings; wolf;

The symbolism of *Vṛka* is evident. *Vṛtra* is a

destructive force countered and annulled

by the force of Indra, the lord of the Divine Mind.]

8.66.9:

What manly deeds are there not performed by Indra (1)?

Who has not heard of his glories (2)?

The *Vṛtra*-killer is renowned from his birth (3).⁹

[*shromatebhiḥ*: glories, (6.19.10);

paumsyam: manly prowess, (5.35.4);

virilities of your strength, (5.59.4)]

⁷ वयमेनमिदा ह्यः अपीपेमेह वज्रिणम् (1),

तस्मा उ अद्य संमना सुतं भरा (2), आनूनं भूषत श्रुते (3)

⁸ वृकश्चित् (1), अस्य वारुण उरामधिः (2), आ वयुनेषु भूषति (3),

सेमं नः स्तोमं जुजुषाण (4), आ गहीन्द्र प्र चित्रया धिया (5)

⁹ कदु नु अस्य अकृतम् इन्द्रस्यास्ति पौंस्यम् (1),

केनो नु कं श्रोमतेन न शुश्रुवे (2), जनुषः परि वृत्रहा (3)

8.66.10:

How is that his vast might is inviolate (1)?

What is unconquerable for the Vṛtra-killer (2)?

He overpowers the evil-traffickers (4),

and all those cheaters who see only the day-light
(without worrying about the future) (3).¹⁰

[*adhṛṣṭā*: inviolate, (7.3.8);

bekanātān: cheaters;

Line 3: In the Veda, evil-forces exist to teach lessons to the human beings in a hard way. When this is done, they are destroyed by Indra. This is not realised by them.]

8.66.11:

O Incomparable Indra (2),

called by many, full of multitudes, one with Vajra (4),

we bring to you as offerings (1,5),

the (chant of) wisdom-words, O Vṛtra-slayer (3).¹¹

[*bhṛtim*: offerings given by servants (5),

puru-tamāsaḥ: full of multitudes, (6.32.1);

apūrvyā: incomparable, (6.32.1)]

8.66.12:

Your aspirations are manifold, O one of many deeds (1).

O Indra, you are called for protection (2).

Rejecting the (offers of) foes (3),

come to our Soma-offerings, O treasure (4).

O mighty one, listen to my call (5).¹²

¹⁰ कद् महीः अधृष्टा अस्य तविषीः (1), कद् वृत्रघ्नो अस्तृतम् (2),

इन्द्रो विश्वान् बेकनाटौ अहर्दशं (3), उत क्रत्वा पूर्णरभि (4)

¹¹ वयं या ते (1), अपूर्व्येन्द्र (2), ब्रह्माणि वृत्रहन् (3),

पुरुतमांसः पुरुहूत वज्रिवो (4), भृतिं न प्र भरामसि (5)

¹² पूर्वीश्रिद्धि त्वे तुविकूर्मिन् आशसो (1), हवन्त इन्द्रोतयः (2),

तिरश्चित् अर्यः (3), सवना वंसो गहि (4), शविष्ठ श्रुधि मे हवम् (5)

[*āshasaḥ*: aspirations, (5.32.11);

aryaḥ: of the foe, (8.60.12), (not a common meaning);

pūrvīḥ: manifold, (3.20.3);]

8.66.13:

We are yours (1).

O Indra, for us illumined seers, you are the refuge (2).

O one called by many, Maghavan (4),

there is none other than you who can give us happiness (3,5).¹³

8.66.14:

May you rescue us (1,3),

from the forces of ignorance, hunger and the assailant (2).

Instruct us about your protections (4,6),

with your rich variety of thoughts (5).

O one of energies, you know the (right) way (for us) (7).¹⁴

[*abhishastaye*: to the assailant, (8.19.26);

ava spr̥dhi: rescue us, (5.3.9);

Assailant: the non-physical forces;

amatiḥ: ignorance, (10.33.2); (8.18.11); the same word

with different accents means 'splendour' in (1.64.9)]

8.66.15:

O sons of Kali (Riṣhi), do not fear (2).

Let your pressedout Soma-delight be (for Indra) only (1).

The Destroyers will depart (3).

Of their own accord, they will leave (4).¹⁵

[*dhvasmā*: destroyers, (4.6.6);]

¹³ वयं घा ते (1), त्वे इद्विन्द्र विप्रा अपि ष्मसि (2),

नहि त्वदन्यः (3), पुरुहूत कश्चन मर्घवन् (4), अस्ति मर्दिता (5)

¹⁴ त्वं नो अस्या (1), अमतेः उत क्षुधो अभिशस्तेः (2), अवं स्पृधि (3),

त्वं न ऊती तवं (4), चित्रया धिया (5), शिक्षा (6), शचिष्ठ गातुवित् (7)

¹⁵ सोम इद्वः सुतो अस्तु (1), कलयो मा बिभीतन (2),

अपेत् एष ध्वस्म अयति (3), स्वयं घैषो अपायति (4)

67. Āditya-s

Riṣhi: Matsyaḥ Sāmmadaḥ, Maitrāvaruṇiḥ Mānyaḥ, Matsyāḥ;

- 8.67.1: The mighty Āditya-s are blissful to us
 8.67.2: May they carry us across evil-forces
 8.67.3: The rich variety of armour
 8.67.4: We pray for your protection
 8.67.5: Hasten to us while we are yet living
 8.67.6: O Gods, come to the hard-working one
 8.67.7: Āditya-s move wonderfully
 8.67.8: May not the snare (or bridge) bind us
 8.67.9: Destructive net of foes
 8.67.10: Great goddess Aditi
 8.67.11: Let our children be not harmed
 8.67.12: O Aditi, come to us so that our children may live
 8.67.13: Protect the laws of working
 8.67.14: Release us from the tearer
 8.67.15: Arrow of evil-thought
 8.67.16: Perpetual enjoyment
 8.67.17: May we live well eternally
 8.67.18: We seek a new birth
 8.67.19: Be gracious to us
 8.67.20: Deceitful arrow
 8.67.21: Destroy our sins and evil-powers
 Metre: Gāyatrī

8.67.1:

The mighty Āditya-s are blissful to us (1,3,5).

We beg them for protection (2,4),
 and for satisfying our desires (6).¹

[*sumṛīkān*: blissful to us, (4.1.20);

kṣhatriyaḥ: one of the might, (4.12.13), warriors, (10.66.8)]

¹ त्यान् नु क्षत्रियाँ (1), अबं (2), आदित्यान् (3),
 याचिषामहे (4), सुमुळीकाँ (5), अभिष्टये (6)

8.67.2:

May the Āditya-s, Mitra, Varuṇa and Aryama (1,3),
carry us across the evil-forces (2),
since they are the knowers (4).²

8.67.3:

The utterances and the rich variety of armour (protections) (1),
of Āditya-s are ready and sufficient (3,4),
for the works of the giver (2).³

[*varūtham*: armour (for protection), (1.23.21) (everywhere in RV);
aramkṛte: to make ready and sufficient his works, (2.1.7);
ukthyam: the utterance, (10.140.1); the word, (10.11.5)]

8.67.4:

O Varuṇa, Mitra and Aryaman, great are you (1,3),
and great is your protection (2).
We pray for your protections (4).⁴

8.67.5:

O Āditya s, hasten to us while we are yet living (1),
before our death (2).

O Hearers of our calls, where are you (3)?⁵

[*abhidhetana*: rush to us to save us like rushing to save the fish
already trapped (Yaska)]

² मि॒त्रो नो अ॒ति अ॒ह॒तिं वरु॑णः (1), पर्ष॑त् (2),

अ॒र्य॒मा आ॒दि॒त्यासो॑ (3), यथा॑ वि॒दुः (4)

³ तेषां॑ हि चि॒त्रम् उ॒क्थ्यं वरु॑ण॒मस्ति॑ (1), दा॒शुषे॑ (2),

आ॒दि॒त्याना॑म् (3), अरु॑क॒ते (4)

⁴ महि॑ वो (1), मह॒ताम् अवो॑ (2), वरु॑ण॒ मि॒त्रार्य॑मन् (3), अवा॑स्या वृ॒णीमहे॑ (4)

⁵ जी॒वान् नो॑ अ॒भि धे॑त॒ना आ॒दि॒त्यासः॑ (1),

पु॒रा ह॒थात् (2), क॒द्धं स्थ॑ ह॒वनश्रु॑तः (3)

8.67.6:

Whatever dwelling and armour (of protection) is there (2),
(to be given) to the hard-working presser of Soma (1),
(come) with them to us with kindly words (O Gods) (3).⁶

[*shrāntāya*: one who puts in effort, (4.33.11); tired by doing work, (S);
Recall the Soma-delight is produced only by work;]

8.67.7:

O Gods, the sins (done by sinner) are widespread (1).

Ecstasy exists in those who are fault-free (2),

O Āditya-s, who move supremely and wonderfully (3).⁷

[*adbhuta-enasah*: who are supremely and wonderfully moving
(5.87.7), free of sin (S);

adbhuta: wonderful, (everywhere in RV);

ena has several meanings including movement;

The ecstasy among the fault-free persons should make us realise
that it is not necessary to do sins to get joy.]

8.67.8:

May not the snare (or bridge) bind us (1).

Indra is renowned and is a ruler (3).

May he deliver us in this great act (2).⁸

[*setuḥ*: snare (S); a bridge (over falsehood), (*anṛtasya setu*) (7.65.3);
this bridge may act as a snare]

⁶ यद्धः श्रान्ताय सुन्वते (1), वरूथमस्ति यच्छर्दिः (2), तेना नो अर्धि वोचत (3)

⁷ अस्ति देवा अंहोः उरु (1), अस्ति रत्नमनांगसः (2),

आदित्या अद्भुत-एनसः (3)

⁸ मा नः सेतुः सिषेत् (1), अयं महे वृणक्तु नस्परि (2),

इन्द्र इद्धि श्रुतो वशी (3)

8.67.9:

O gods who are ready to protect (2),
let us not be harmed and bound (3),
by the destructive net of wicked enemies (1).⁹

[*mṛcha*: destructive net (S), (occurs once)]

8.67.10:

I invoke you, the great goddess Aditi (1),
who is blissful to us, for satisfying our desires (2).¹⁰

[Line 2 is a part of (8.67.1)]

8.67.11:

You protect us on every side (1).

Let not the slayers do harm to our children (3,4),
who are humble or profound or aggressive (2).¹¹

[*jighāmsataḥ*: one who would slay us, (1.36.15);
dīna: humble, (10.2.5);]

8.67.12:

O goddess who is expanding and traversing widely (2),
put forth your power (to come) to us (3),
who are faultless (1), so that our children may live (4).¹²

[*urūchī*: expanding, (1.2.3)]

⁹ मा नो मृचा रिपूणां वृजिनानाम् (1), अविष्यवः देवा (2), अभि प्र मृक्षत (3)

¹⁰ उत त्वामदिते मह्यहं देव्युप ब्रुवे (1), सुमृळीकाम् अभिष्टये (2)

¹¹ पर्षि (1), दीने गभीर आँ उग्रपुत्रे (2), जिघांसतः (3),

मार्किः तोकस्य नो रिषत् (4)

¹² अनेहो न (1), उरुव्रज उरूचि (2), वि प्रसर्तवे (3), कुधि तोकाय जीवसे (4)

8.67.13:

You are the rulers, inviolate, with self-sustaining glory (1),
unhurtful (3).

Protect the laws of working (of each god and man) (2).¹³

8.67.14:

O Āditya-s, release us from the mouth of the wolf (tearer) (1).

O Aditi, we are bound like thieves (2).¹⁴

8.67.15:

O Āditya-s, may this arrow of evil-thought go away from us (1),
without harming us (2).¹⁵

[*sharu*: arrow, (8.67.20);

apa etu: go away (from us)]

8.67.16:

O great givers, Āditya-s, with your protections (2),
we had enjoyment in ancient times (3).

(May we have it) now and perpetually (1).¹⁶

[*nūnam*: now;]

8.67.17:

O conscious thinkers (2),

O gods, may we live well eternally (1,4),

inspite of the evil-powers who assail us (3).¹⁷

¹³ ये मूर्धानः क्षितीनाम् अदब्धासः स्वयंशसः (1), ब्रता रक्षन्ते (2), अद्रुहः (3)

¹⁴ ते न आस्रो वृक्षाणाम् आदित्यासो मुमोचत (1), स्तेनं बद्धमिव अदिते (2)

¹⁵ अपो षु णं इयं शरुः आदित्या अपं दुर्मतिः अस्मत् एतु (1), अजघ्नुषी (2)

¹⁶ शश्वद्धि वः (1), सुदानव आदित्या ऊतिभिः (2), वयम् पुरा नूनं बुभुज्महे (3)

¹⁷ शश्वन्तं हि (1), प्रचेतसः (2), प्रतियन्तं चिदेनसः (3),

देवाः कृणुथ जीवसे (4)

8.67.18:

O Āditya-s, we seek a new (birth) (1),
by which we may conquer (the hostiles) (2),
(may it) release us from our bonds (3),
just as a prisoner (is freed), O Aditi (4).¹⁸

[(8.24.26) has a similar idea;
navyam: new (birth), (8.24.26), (3.31.19);
sanyasa: (may we) conquer, (8.24.26), (3.31.19)]

8.67.19:

We do not have the power to cross (the hostiles) (1).
May you be gracious to us (and help us), O Āditya-s (2).¹⁹
[*tat tara*: that (power) to cross;]

8.67.20:

O Āditya-s, this shining weapon is an artful arrow (2);
(may it) not destroy us before oldage (3).²⁰
[*vivasvata*: shining; *heti*: weapon, missile, (3.30.17);
krtrimā: artful, deceitful, not based on depth, (1.55.6);
sharum: arrow, (7.71.1), (10.99.7), (8.67.15)]

8.67.21:

O Āditya-s completely destroy on all sides (2,4),
our sins and our enemies (1),
(destroy) the collection (of weapons) (3),
and the powers of evil (5).²¹

¹⁸ तत् सु नो नव्यं (1), सन्यस आदित्या (2),

यत् मुमोचति बन्धात् (3), बद्धम् इव अदिते (4)

¹⁹ न अस्माकमस्ति तत् तर् आदित्यासो अतिष्कदै (1),

यूयम् अस्मभ्यं मृळत (2)

²⁰ मा नो हेतिः विवस्वत आदित्याः (1), कुत्रिमा शरुः (2),

पुरा नु जरसो बधीत् (3)

²¹ वि षु द्वेषो वि अंहतिम् (1), आदित्यासो (2),

वि संहितम् (3), विष्वक् वि बृहता (4), रपः (5)

[*vi* in line 3: stands for line 4;

samhitā: collection, (8.96.2)

rapāmsi: powers of evil, (1.69.4);

vi vṛhatā: completely destroy;]

68. Indra and gifts

Riṣhi: Priyamedhah Āngirasaḥ

8.68.1: Lord of existence

8.68.2: You fill everything with your greatness

8.68.3: The golden and all-pervading Vajra

8.68.4: Protection of men of vision

8.68.5: He is with the lustres of the Sun-world

8.68.6: He is beyond measures

8.68.7: He is the lord of dancers

8.68.8: No one can attain your friendship

8.68.9: Recover the Sun lying in darkness

8.68.10: Protect me amidst plenitudes

8.68.11: Yajna is wide-extended in you

8.68.12: May we live gracefully for long

8.68.13: We meditate for the advent of gods in us

Praise of giving

8.68.14: Six powers come to me

8.68.15: Gifts from the son of Ṛkṣha

8.68.16: Gifts from the son of Atithigva

8.68.17: Gifts having pure qualities

8.68.18: A ruddy mare

8.68.19: I have not heard any censure

Metre: 1,4,7,10, Anuṣṭup; 2-3,5-6,8-9,11-19, Gāyatrī;

8.68.1:

We bring you for our protection and bliss (2),
just like a car (1).

You are the doer of many deeds, subduer of foes (3),
mighty and the lord of existence (4).¹

[*rti-saham*: one who defies the onslaught, (1.64.15)]

8.68.2:

You are with many strengths, many powers of will (1).

You have many energies and all-pervading (2).

You fill everything with your greatness (3).²

8.68.3:

O great one (2),

by your greatness, you move (1,4),

grasping in your hands (5),

the golden and all-pervading Vajra (weapon) (3,6).³

[*Iyate*: to move, (4.8.4)]

8.68.4:

I invoke Indra for the protection (4),

of men of vision in their movements (3),

and (for protection) of chariots (5).

Indra is the leader of all beings (1),

the lord of the might and one who does not bow down (2).⁴

¹ आ त्वा रथं यथा (1), ऊतये सुम्नाय वर्तयामसि (2),

तुविक्र्मिम् ऋतीषहमिन्द्र (3), शर्विष्ठ सत्पते (4)

² तुर्विशुष्म तुर्विक्रतो (1), शर्चीवो विश्वया मते (2), आ पंप्राथ महित्वना (3)

³ यस्य ते महिना (1), महः (2), परि ज्मायन्तम् (3),

ईयतुः (4), हस्ता (5), वज्रं हिरण्ययम् (6)

⁴ विश्वानरस्य (1), वः पतिम् अनानतस्य शर्वसः (2),

एवैश्च चर्षणीनाम् (3), ऊती हुवे (4), रथानाम् (5)

8.68.5:

Many men call him for protection (4).

He satisfies the desires of aspirants (1).

He increases his devotees all the time (2),
and he is with the lustres of the Sun-world (3).⁵

8.68.6:

Indra is beyond measures, worthy of the luminous riks (1).

He is forceful with perfect achievements (2).

He is the lord of all riches (3).⁶

8.68.7:

I impel that great Indra to drink the Soma (2),
for getting the achievements (1).

He is the lord of the ancient singers of hymns (3).

He is the lord of the dancers among the strivers (4).⁷

[*nṛtuḥ*: dancers, (8.92.3)]

8.68.8:

O mighty one, no mortal can attain your friendship (1).

None can possess your might (2).⁸

⁵ अ॒भिष्ट॑ये (1), स॒दावृ॑धं (2), स्व॒र्मी॑ल्ल॒हेषु॑ (3), यं नरः नाना॒ हव॑न्त ऊ॒तये॑ (4)

⁶ प॒रोमा॑त्र॒म् ऋ॒ची॑षम॒म् इन्द्र॑म् (1), उ॒ग्रं सु॒राध॑सम् (2),
ई॒शानं॑ चि॒त् वसू॑नाम् (3)

⁷ तंत॑मि॒त् राध॑से (1), म॒ह इन्द्रं॑ चो॒दामि॑ पी॒तये॑ (2),

यः पू॒र्व्याम् अनु॑ष्टु॒तिमी॑शे (3), कृ॒ष्टी॒नां नृ॒तुः (4)

⁸ न यस्य॑ ते श॒वसान॑ स॒ख्यम् आ॒न॒श॒ मर्त्यैः॑ (1), नकिः॑ श॒वांसि॑ ते न॒शत् (2)

8.68.9:

Protected by you, and you as our ally (1),
may we (recover) the waters and the Sun (2),
and the great riches (3).

May we be victorious in battles, O thunderer (4).⁹

[Line 2: recover the Sun lying in darkness, (3.39.5)]

8.68.10:

O one who takes most joy in the words (2),
we seek you in the yajna-s and (the recitals of) words (1).

O Indra, in the plenitudes, protect (3),
myself who has many types of knowledge (4).¹⁰

[*purumāyan*: many types of knowledge, (6.18.12)]

8.68.11:

Your friendship is sweet (1),
your guidance is sweet, O thunderer (2).
The yajna is wide-extended in you (3).¹¹

[*vitantasāyyaḥ*: Line 3 is part of (8.6.22);

praṇītiḥ: (your) guidance by your own example]

8.68.12:

Shape (or build) our body so that it is wide (1).

Make for us a wide dwelling (2).

Give us wide (felicities),

so that we may live gracefully for long (3).¹²

⁹ त्वा-ऊतासः त्वा युजा (1), अप्सु सूर्ये (2),

महद्धनम् (3), जयेम पृत्सु वज्रिवः (4)

¹⁰ तं त्वा यज्ञेभिरीमहे तं गीर्भिः (1), गिर्वणस्तम (2),

इन्द्र यथा चित् आविथि बाजेषु (3), पुरुमाय्यम् (4)

¹¹ यस्य ते स्वादु सख्यं (1), स्वाद्री प्रणीतिः अद्रिवः (2),

यज्ञो वितन्तसाय्यः (3)

¹² उरु णस्तन्वे तनं (1), उरु क्षयाय नस्कृधि (2), उरु णो यन्धि जीवसे (3)

[Line 1: The body refer to all the three bodies namely
physical, vital and mental;
tane: shaping, building, (2.9.2);
tanve: body, (1.23.21)]

8.68.13:

We meditate for the advent of the gods in us (1).
(and the grant of) wideness to our men and our Ray-cows (2).
(We pray) for the wideness of the paths for the chariot (3).¹³
[*panthām*: paths, it is symbolic, not physical;
manāmahe: we meditate, (8.11.5)]

8.68.14:

Six powers (beings) in the rapture of Soma come to me (1).
They enter bearing sweet gifts (2).¹⁴

8.68.15:

I have received two straight going steeds from Indra (1),
two green (or luminous) steeds from the son of Ṛkṣha (2),
two ruddy horses from the son of Ashvamedha (3).¹⁵
[Here horses indicate life-energies. The names like Ṛkṣha or
Ashvamedha are also symbolic.]

8.68.16:

I have received two perfect chariots from the son of Atithigva (1).
From the son of Ṛkṣha, I received a pair of reins (2),
a pair of steeds of perfect form from the son of Ashvamedha (3).¹⁶
[Line 2: *su-abhishūn*: reins, the instruments to control the life-
energy]

¹³ उरुं नृभ्यं उरुं गवं (1), उरुं रथाय पन्थाम् (2), देववीतिं मनामहे (3)

¹⁴ उप मा षट् द्वाद्वा नरः सोमस्य हृष्या (1), तिष्ठन्ति स्वादु-रातर्यः (2)

¹⁵ ऋजौ इन्द्रोत आ दंदे (1), हरी ऋक्षस्य सूनवि (2), आश्वमेधस्य रोहिता (3)

¹⁶ सुरथाँ आतिथिग्वे (1), स्वभीशून् आर्क्षे (2), आश्वमेधे सुपेशसः (3)

8.68.17:

I have received from Indrota, son of Atithigva (2),
 six pairs of horses, along with their mares (1,3),
 all of which have pure qualities (4);
 these gifts are in addition to the earlier ones (5).¹⁷

[*vadhū-mataḥ*: female powers of movement, mares, (6.27.8)]

8.68.18:

Among them (in the middle),
 is a straight-going, mighty ruddy mare (1),
 with excellent reins and whips (2).¹⁸

8.68.19:

(O kings), friends of plenitude mortals are used to criticism (2).
 Still I have not heard any censure (about gifts) (1,3).¹⁹

69. Indra and others

Riṣhi: Priyamedhaḥ Āngirasaḥ;

Indra: (1-10), (13-16); Varuṇa: (11-12)

8.69.1: Illumines thoughts for winning of purity

8.69.2: Lord of the unslayable (Ray-cows)

8.69.3: Soma with the three infusions

8.69.4: Lord of existence and the son of truth

8.69.5: We will praise him with hymns

8.69.6: The Ray-cows milk the Soma

8.69.7: Indra and I ascend to our home

8.69.8: Sing for Indra

¹⁷ षळश्चौ (1), आतिथिग्व इन्द्रोते (2), वधूमतः (3),

सचा पूतक्रतौ (4), सनम् (5)

¹⁸ ऐषु चेतत् वर्षण्वती अन्तः ऋज्रेषु अरुषी (1), स्वभीशुः कशावती (2)

¹⁹ न (1), युष्मे वाजबन्धवो निनित्सुः च न मर्त्यैः (2),

अवद्यम् अर्धि दीधरत् (3)

8.69.9: Drum and other musical instruments**8.69.10: Ray-cows free of imperfection****8.69.11: All-gods and Varuṇa****8.69.12: O Varuṇa, seven rivers flow down from your summit****8.69.13: Leader is freed of all his foes****8.69.14: Shatters the cloud to release the waters****8.69.15: He is ready to kill the beast (Ahi)****8.69.16: Ascend the golden chariot****8.69.17: Men serve this self-ruler with surrender****8.69.18: Sons of Priyamedha attain the supreme**

Metre: 1,3,7-10,12,15, Anuṣṭup; 2, Uṣṇik; 4-6, Gāyatrī;

11,16, Pangktiḥ; 17-18, Bṛhatī;

8.69.1:

To Indu (Soma) who brings joy to the heroes (2),

present the impulsions in the triple rhythm (1).

Along with the goddess of many thoughts (4),

he illumines the thoughts for the winning of the purity (3,5).¹

[*medhasātaye*: in the winning of the purity, (8.40.2);

purandhyā: goddess of many thoughts, (2.1.3);

Lines (3,5): he: Soma]

8.69.2:

(Invoke) Indra who makes the sound with the dawns (1),

and who makes sound with the rivers (2).

He is the lord of the unslayable (Ray-cows) (3).

(O sacrificer), you desire the Ray-cow (4).²

[*nadam*: to sound; *odatī*: dawns]

¹ प्रप्र वः त्रिष्टुभम् इषं (1), मन्दत्-वीराय इन्दवे (2),

धिया वो मेधसातये (3), पुरंध्या (4), विवासति (5)

² नदं व ओदतीनां (1), नदं योयुवतीनाम् (2),

पतिं वो अघ्नानां (3), धेनूनाम् इषुध्यसि (4)

8.69.3:

The spotted (Ray-cows) give milk profusely like a well (1,3).

They are in the place of the birth of gods (4).

They mix the Soma (2),

with the three infusions from the shining heaven (5).³

[*dohasaḥ*: give milk profusely;

viśaḥ: place; *sūda*: well, (S); fountain, (9.97.44)]

8.69.4:

Sing the illumining ṛks with wisdom words to the knower (2),

the protector of Ray-cows (1).

He is the lord of existence and the son of truth (3).⁴

8.69.5:

May the horses make him be seated (1),

on the shining *barhi* seat (2).

We will praise him with hymns (3).⁵

[*sam-navāmahe*: to praise with hymns (S);

aruṣhī: shining;]

8.69.6:

To Indra, the Ray-cows have milked out (1,3),

the sweet Soma with infusions, to him with Vajra (2,4),

Indra finds (Soma) standing in their midst (5).⁶

[*upahvare*: standing in their midst, (8.96.14)]

³ ता अस्य सूददोहसः (1), सोमं श्रीणन्ति (2), पृश्नयः (3),

जन्मन् देवानां विशः (4), त्रिषु आ रौचने दिवः (5)

⁴ अभि प्र गोपतिं (1), गिर इन्द्रं अर्चं यथा विदे (2), सुनुं सत्यस्य सत्यतिम् (3)

⁵ आ हरयः ससृजिरे (1), अरुषीः अर्धि बर्हिषि (2), यत्राभि सं-नवांमहे (3)

⁶ इन्द्राय गावं (1), आशिरं (2), दुदुहे (3), वज्रिणे मधुं (4),

यत् सीम् उपह्वरे विदत् (5)

8.69.7:

Indra and I ascend to our home, the world of Sun (1).

Having drunk the sweet Soma (2),

let us be united in the thrice-seven plane of the friend (3).⁷

[*viṣṭapam*: established word, supreme abode, (8.34.13, 8.32.3, 8.67.5, 8.91.5); Sun-world, (9.34.5, 9.113.10, 1.46.3) etc., *viṣṭapi*: 8.97.5

bradhnasya: the Great One (Sun), (3.7.5, 9.113.10, 8.4.13);

bradhnasya viṣṭapam, occurs in (9.113.10)]

8.69.8:

Sing the word of illumination (1),

sing excellently (for Indra) (2);

sing, O sons of Priyamedha (3).

May your sons sing (4),

sing as if in front him, the overthrower of foes (5).⁸

8.69.9:

The drum makes its sound (1);

godhā (instrument) makes its own voice (2).

The tawny bow-string leaps to and fro (3);

raise the chant of wisdom words to Indra (4).⁹

⁷ उत् यत् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि (1),

मध्वः पीत्वा (2), संचेवहि त्रिः सप्त सख्युः पदे (3)

⁸ अर्चन्तु (1), प्र अर्चन्तु (2), प्रियमेधासो अर्चन्तु (3),

अर्चन्तु पुत्रका (4), उत् पुरं न धृष्णु अर्चन्तु (5)

⁹ अव स्वराति गर्गरो (1), गोधा परि सनिष्वणत् (2),

पिङ्गा परि चनिष्कदत् (3), इन्द्राय ब्रह्म उद्यतम् (4)

8.69.10:

Just as the rivers move everywhere (1),
 the Ray-cows free of imperfection (move) (2),
 grabbing the impurities (3),
 so that Indra can drink the pure Soma (4).¹⁰
 [The Rays of knowledge grab the impurities
 in the Soma pressed out and make it pure;
enyaḥ: rivers, (5.53.7);
anapasphurantīm: free of any imperfection, (4.42.10)]

8.69.11:

Indra drinks (the Soma), Agni drinks (1).
 The All-gods become rapturous with Soma (2).
 May Varuṇa dwell here (3).
 The waters praise him (4),
 just as cows sound out when meeting the calves (5).¹¹

8.69.12:

O Varuṇa, you are a great god (1).
 The seven rivers flow down from your summits (2),
 just as the flood goes down the slopes (3).¹²
 [*kākudāḥ*: summits, (1.8.7)]

¹⁰ आ यत् पतन्ति ए॒न्यः (1), सु॒दु॒घा अ॒न॒प॒स्फुरः (2),
 अ॒प॒स्फुरं॑ गृ॒भाय॑त् (3), सोम॑म् इन्द्रा॒य पा॑त॒वे (4)

¹¹ अ॒पा॒त् इन्द्रो॑ अ॒पा॒त् अ॒ग्निः (1), वि॒श्वे दे॒वा अ॑म॒त्स॒त (2),
 वरु॑ण॒ इदि॒ह क्ष॑य॒त् (3), तमा॑पो॒ अभ्य॑नू॒ष॒त (4), व॒त्सं सं॒शि॒श्व॒रीरि॑व (5)

¹² सु॒दे॒वो अ॑सि वरु॒ण॒ (1), यस्य॑ ते स॒प्त सि॒न्ध॒वः
 अ॒नु॒क्षर॑न्ति का॒कुदं॑ (2), सू॒र्यं सु॒षि॒रामि॑व (3)

8.69.13:

When Indra impels his well-yoked rushing horses (1),
to come to the giver (2),
then the leader, the galloper with his body like that of a model (3),
is delivered from (all his enemies) (4).¹³

[*upamā*: becomes neighbour (1.31.15), model, (1.113.15);
takva: galloper, (1.66.1); *vyatīn*: rushing, prancing;]

8.69.14:

The mighty Indra, comes galloping from the realms beyond (1),
and overcomes all the enemies (2).

The one from beyond with potential powers shatters (3,5),
with his words the cloud, matured to release the rain (4,6).¹⁴

[Line 3: Here the cloud is Vṛtra who is blocking waters. Indra with
his chant of words smashes and releases the waters.

odanam: cloud (S); *pachyamānam*: matured, readied;

kanīna: with energies yet to manifest, (3.48.1);

ohate: comes galloping, (5.52.10); (*ohate* in (5.42.10) has different
accents, different meaning)]

8.69.15:

Like a young boy, (Indra) has ascended his new chariot (1).
For the sake of the father and mother (earth and heaven) (2),
with his all-pervading will-power (4),
he gets ready (to kill) the powerful beast (Ahi) (3).¹⁵

[*mrgam*: beast, (Ahi), (5.29.4); *vibhu*: all-pervading, (5.5.9);

pakṣhat: get ready, prepare, (10.28.18);]

¹³ यो व्यतीन् अफाणयत् सुयुक्तौ उप (1), दाशुषे (2),

तको नेता तदित् वपुः उपमा (3), यो अमुच्यत (4)

¹⁴ अति इदं शक्र औहत् इन्द्रो (1), विश्वा अति द्विषः (2),

भिन्त् कनीनं (3), ओदनं पच्यमानं (4), परो (5), गिरा (6)

¹⁵ अर्भको न कुमारको अधि तिष्ठन् नवं रथम् (1),

स पक्षत् महिषं मृगं (2), पित्रे मात्रे विभुक्रतुम् (3)

8.69.16:

O handsome master of house (1),
ascend the golden chariot (2).

Let us be companions in this car whose home is heaven (3),
which is red, faultless with thousand pillars (4,6),
and which goes to give peace and well-being for all (5).¹⁶

[Line 1 is in (5.22.4);

dampati: master of the house (*dam*), (human body), (5.22.4)]

8.69.17:

Men who have offered prostrations of surrender (1),
serve this self-ruler (2).

When his horses bring him on his way
for his giving blissful gifts (4),
they get the well-established riches (3).¹⁷

[*sudhitam*: well-established, (8.23.8)]

8.69.18:

Having prepared the sacred seat and placing the offerings (4),
the sons of Priyamedha (2),
in their chief forward movement (3),
attain the ancient (or supreme) dwelling of the deities (1,5).¹⁸

[*prayasa*: delight, (4.5.6);

prayatim: moves forward, (5.28.6), (3.29.16)]

¹⁶ आ तू सुशिप्र दंपते (1), रथं तिष्ठा हिरण्ययम् (2), अथ युक्षं संचेवहि (3),
सहस्रपादम् अरुषं (4), स्वस्तिगाम् (5), अनेहसम् (6)

¹⁷ तं घैमित्था नमस्विन् (1), उप स्वराजमासते (2),
अथ चिदस्य सुधितं (3), यत् एतव आवर्तयन्ति दावनें (4)

¹⁸ अनु प्रत्नस्य ओकसः (1), प्रियमेधास एषाम् (2),
पूर्वामनु प्रयतिं (3), वृक्तबर्हिषो हितप्रयस (4), आशत (5)

Anuvāka 8: Sūkta-s (70-80)

70. Indra

Riṣhi: Puruṣanmā Āngirasah

- 8.70.1: King of all men**
- 8.70.2: His two-fold powers**
- 8.70.3: A worshipper of Indra cannot be harmed**
- 8.70.4: Ray-cows praise him**
- 8.70.5: A thousand suns cannot match you**
- 8.70.6: You have filled the strengths of all**
- 8.70.7: The antidivine mortal**
- 8.70.8: Indra comes to any place called**
- 8.70.9: Lift us up for getting knowledge**
- 8.70.10: Protect the seekers of truth and the censurers**
- 8.70.11: Parvata hurls down the destroyers**
- 8.70.12: You desire our welfare**
- 8.70.13: Desire the will to work, O friends**
- 8.70.14: You give a Ray-cow to everyone**
- 8.70.15: The hero brings us three calves**

Metre: 1,3,5,7-11, Bṛhatī; 2,4,6, Satobṛhatī; 12, Shankumatī; 13, Uṣṇik; 14, Anuṣṭup; 15, Puraṣṇik;

8.70.1:

I praise the supreme (Indra), the Vṛtra-slayer (4);

He is the king of all men (1).

He, with the unseizable Ray moves in chariots (2),
overcoming all armies (3).¹

¹ यो राजा चर्षणीनां (1), याता रथेभिरध्रिगुः (2),

विश्वासां तरुता पृतनानां (3), ज्येष्ठो यो वृत्रहा गुणे (4)

8.70.2:

O Puruḥanman, for your protection, illumine (in yourself) (1),
Indra, who sustains all with his two-fold powers (2).
With the Vajra placed in his hands, he, full of vision (3),
is like the Sun in the great heaven (4).²

[*darshata*: one with a vision, (8.74.5);

shumbhata: illumine, (1.21.2);

vidhartar: one who sustains all, (2.1.3)]

8.70.3:

By means of actions, no one can harm a person (1),
who worships Indra with yajna (2,4).
Indra increases forever (in him) (3).
He is sung by all and is great (5),
inviolable with impetuous (ever-daring) might (6).³

[*indram na*: exclusively Indra; all deities are regarded as one, Indra
in the present context]

8.70.4:

He is invincible, fierce and overcomer (of foes) in all battles (1).
On his being born, the Ray-cows (3),
great and moving in wide spaces (2),
praised him continuously (4).
The heaven and earth praise him continuously (5).⁴

[*urujrayah*: moving in vast spaces, (5.8.6), (7.39.3);

sam anonavuh: praise continuously, (1.80.9);

prtanāsu: battles, (8.60.12);]

² इन्द्रं तं शुम्भ पुरुहन्मन् अवसे (1), यस्य द्विता विधर्तरि (2),
हस्ताय वज्रः प्रति धायि दर्शतो (3), महो दिवे न सूर्यः (4)

³ नकिष्टं कर्मणा नशत् (1), यः चकार (2), सद्वृधम् (3),
इन्द्रं न यज्ञैः (4), विश्वगूर्तम् (5), ऋभ्वसम् अर्धृष्टं धृष्णवो जसम् (6)

⁴ अषाळहम् उग्रं पृतनासु सासहिं (1), यस्मिन् महीः ऊरुजयः (2),
सं धेनवो जायमाने (3), अनोनवुः (4), द्यावः क्षामो अनोनवुः (5)

8.70.5:

O Vajrin, your (strength) cannot be matched (2),
by a hundred heavens or a hundred earths, O Indra (1).
A thousand Suns, anything born (3),
or the heaven and earth cannot match you (3).⁵

8.70.6:

O showerer, mighty one, with your might (2),
you have filled the great strengths (of all) (1).
O Vajrin, with your rich variety of protections (4),
protect all the Ray-cows in our stall (3).⁶

[Line 2: 'all' includes foes also;

vṛṣhnya: strengths (of foes), (1.51.7);

paprātha: filled, (7.20.4)]

8.70.7:

The anti-divine long-lived mortal (2),
does not get any force (or impulsion) (from Indra) (1),
who is yoked with steeds leading to the goal (3),
or yoked with the luminous steeds (*hari*) (4).⁷

[*na āpat*: does not obtain;

etagvā: leading to the goal, (1.115.3), many-hued (S);

etasha: steeds;]

⁵ यत् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः (1),

न त्वा बज्रिन् (2), सहस्रं सूर्या अनु न जातम् (3), अष्ट रोदसी (4)

⁶ आ पंप्राथ महिना वृष्ण्या (1), वृषन् विश्वा शबिष्ट शर्वसा (2),

अस्माँ अंव मघवन् गोमति ब्रजे (3), बज्रिः चित्राभिः ऊतिभिः (4)

⁷ न सीम् अदैव आपत् इषं (1), दीर्घायो मर्त्यः (2),

एतग्वा चिद्य एतशा युयोजन्ते (3), हरी इन्द्रो युयोजन्ते (4)

8.70.8:

(Invoke) the great Indra for gifts and for victory (in battles) (1).
 (He comes) to offerings whether in depths or difficult passages (2),
 (he comes) to the offering of the plenitude (3).⁸

[*āraṇeṣhu*: ā - *areṇeṣhu*: difficult passages

Line 2: *havyaḥ*: offering, (everywhere in RV)

sakṣhaṇim: to conquer (with the grace of Indra), (9.71.4, 9.78.3)]

8.70.9:

O treasure, O hero, lift us up (1),
 for (the attainment of) great achievements (2).
 O Maghavan, (lift us up) for getting the great opulences (3).
 Lift us up for getting the great inspired knowledge (4).⁹

[*maghattaya*: for the gain of riches;

ut mṛshasva: to lift;]

8.70.10:

Completely satisfy those who seek the truth (1,3),
 but (protect) also the censurers (of your actions) (2).
 O one with abundant might (5),
 shelter us in the middle of your wideness (4,6).
 Smite the *dāsa* foe with your blows (7).¹⁰

[Censurers need to be protected, since sometimes they point out
 the shortcomings in the seekers. Most of us act sometimes as
 censurers criticising God for the happenings around us.]

⁸ तं वो महो महाव्यम् इन्द्रं दानाय सक्षणिम् (1),

यो गाधेषु य आरणेषु हव्यो (2), बाजेषु अस्ति हव्यः (3)

⁹ उद्गुषु गो वसो महे मृशस्व शूर (1), राधसे (2),

उद्गुषु मह्यै मघवन् मघत्तय (3), उदिन्द्र श्रवसे महे (4)

¹⁰ त्वं न इन्द्र क्रतयुः (1), त्वा-निदो (2), नि तृम्पसि (3),

मध्यै वसिष्वा (4), तुविनृम्णः (5), उर्वोः (6), नि दासं शिश्रथो हयैः (7)

8.70.11:

May your friend Parvata hurl down from heaven the foe (3),
 who follows other laws of action, is opposed to human beings (1),
 does not perform yajna and is not a seeker of gods (2).
 May Parvata the perfect smiter hurl down the Destroyer (4).¹¹
 [*anya vrata*: laws opposed to those of gods;]

8.70.12:

O mighty Indra, with blissful gifts in your hands (1),
 grasp the powers which support us (2),
 O one who desires (our welfare) (3).
 Grasp all of them twice, O one who desires us (4).¹²
 [*dhānam*: special powers which are enjoyable by physical body;
 grains in outer rite; details in (1.16.2) (KS); (3.35.2)]

8.70.13:

O friends, desire the will to do the work (1).
 How else can we prepare the hymn to Indra (2)?
 He gives the enjoyment to the wise (3).
 He is fearless (or undeviating) from path (4).¹³
 [*ahrayaḥ*: fearless, (1.74.8); undeviating, (3.2.4);
rādhāma: to prepare, (1.41.7);
sharasya: to the one with arrow, Indra;]

¹¹ अ॒न्य॒व्र॒त॒म् अ॒मा॒नु॒ष॒म् (1), अ॒र्य॒ज्वा॒न॒म् अ॒र्दे॒व॒यु॒म् (2),
 अब॒ स्वः स॒खा दु॒धु॒वी॒त॒ प॒र्व॒तः (3), सु॒घ्ना॒य॒ द॒स्युं प॒र्व॒तः (4)

¹² त्वं न॑ इ॒न्द्र आ॒सां ह॒स्तै श॒वि॒ष्ठ दा॒वने॑ (1),
 धा॒ना॒नां न॑ सं गृ॒भाय॑ (2), अ॒स्म॒युः (3), द्विः सं गृ॒भाय॑ अ॒स्म॒युः (4)

¹³ स॒खाय॑ः क॒र्तु॒मिच्छ॑त (1), क॒था रा॒धाम॑ श॒रस्य॑
 उ॒प॒स्तु॒तिं (2), भो॒जः सू॒रियो॑ (3), अ॒ह॒यः (4)

8.70.14:

O worshipful one, you are praised by many ṛiṣhis (1,3),
 who have prepared the sacred seats (for gods) (2).
 For each person, one by one, you give a calf (4).¹⁴

[*samaha*: worshipful, (5.53.15)]

8.70.15:

Maghavan, the hero in the divine state (2),
 brings us three calves (Ray-cows) (3),
 holding them by their sound (1),
 just as the unborn gods are established near the seers (4).¹⁵

[Line 3: the three calves or Ray-cows stand for the three Rays of knowledge from the three planes; 'calves' indicate that the knowledge is yet to grow.]

71. Agni

Ṛiṣhi: Sudīti Āngirasah; Purumīḥa Āngirasah

8.71.1: O Agni, guard us from hostiles and mortal foes

8.71.2: Mortal wrath has no power

8.71.3: Child of energy

8.71.4: Your gifts are safe

8.71.5: Speeding towards riches

8.71.6: Wealth with many strengths

8.71.7: Deliver us not to the evil-thoughted

8.71.8: You have power over riches

8.71.9: Friend

8.71.10: Our prostration of surrender

8.71.11: Knower of all things born

¹⁴ भूरिभिः समह ऋषिभिः (1), बर्हिष्मद्भिः (2), स्तविष्यसे (3),

यदित्थम् एकमेकम् इत् शर् वत्सान् पराददः (4)

¹⁵ कर्णगृह्या (1), मघवा शौरदेव्यो (2), वत्सं नः त्रिभ्य आनयत् (3),

अजां सूरिः न धातवे (4)

8.71.12: I praise Agni in the journeying

8.71.13: The indwelling guardian of the body

8.71.14: Pray for inspired knowledge

8.71.15: Give us the peace in the movement

Metre: 1-9, Gāyatrī; 11,13,15, Bṛhatī; 10,12,14, Satobṛhatī;

8.71.1:

O Agni, guard us by your lights (1),
from every hostile force and from mortal foe (2).¹

[*mahobhiḥ*: by your lights; by your greatnesses;]

8.71.2:

O beloved in your birth (2),
mortal wrath has no power over you (1).
You are master of the nights (3).²

[*pauruṣheya*: mortal;]

8.71.3:

O child of Energy, O happy light (2),
along with all the gods (1),
may you give us the wealth in which are all boons (3).³

8.71.4:

O Agni, the hostile forces cannot separate the Riches (1),
from the mortal giver whom you rescue (2).⁴

¹ त्वं नो अग्रे महोभिः पाहि (1), विश्वस्या अरातेः उत द्विषो मर्त्यस्य (2).

² नहि मन्युः पौरुषेय ईशो हि वः (1), प्रियजात (2), त्वमिदं क्षपावान् (3)

³ स नो विश्वेभिः देवेभिः (1), ऊर्जो नपात् भद्रं शोचे (2),

रयिं देहि विश्ववारम् (3)

⁴ न तमग्रे अरातयो मर्त्यं युवन्त रायः (1), यं त्रायसे दाश्वांसम् (2)

8.71.5:

O Agni, O illumined seer, he whom you speed towards riches (3),
in the winning of the purity (2),
he reaches among the Ray-Cows by your protection (4).⁵

8.71.6:

O Agni, you bring to the mortal giver (2),
the wealth in which are the many strengths (1).
Lead us towards greater riches (3).⁶

8.71.7:

O knower of all things born, protect us (1,3);
deliver us not to the evil-thoughted one (2),
or to the mortal, who would bring on us calamity (4).⁷

8.71.8:

O Agni, let not the undivine take away from us (1,3),
anything that was given by you, the divine (2).
You have power over the riches (4).⁸

8.71.9:

You are the measurer to us (1,3),
your adorers of a mighty wealth (2,5,7),
O child of Energy, O Friend, O shining One (4,6).⁹

⁵ यं त्वं विप्र (1), मेधसातौ अग्रे (2), हिनोषि धनाय (3),
स तवोती गोषु गन्ता (4)

⁶ त्वं रयिं पुरुवीरमग्रे (1), दाशुषे मर्ताय (2), प्र णो नय वस्यो अच्छ (3)

⁷ उरुष्या णो (1), मा परा दां अघायते (2), जातवेदः (3), दुराध्ये मर्ताय (4)

⁸ अग्रे मार्किष्टे (1), देवस्य रातिम् (2), अदेवो युयोत (3),
त्वमीशिषे वसूनाम् (4)

⁹ स नो (1), वस्व (2), उप मासि (3), ऊर्जो नपात् (4),
माहिनस्य (5), सखे वसो (6), जरितृभ्यः (7)

[*māhinaḥ vasva*: mighty wealth;
upamāsi: measurer;]

8.71.10:

May our words go towards you (1,3),
with your keen light and your vision (2,4).
Our sacrifice to you (is given) with surrender for our protection (5,7),
(you are) widely proclaimed, the master of many riches (6).¹⁰

8.71.11:

To the Agni, the Son of force, the knower of all things born (1),
(we pray) for the gift of our desirable things (2).
Twofold, he becomes the immortal in the mortals (3).
(He is) the rapturous Priest of the call in man (4).¹¹
[This verse is a continuation of the earlier one.]

8.71.12:

(I praise) Agni for you in your worship to the gods (1);
(praise) Agni in the journeying of the pilgrim-sacrifice (2);
(praise) Agni in the supreme thoughts (3),
(praise) Agni in the war-horse (4),
(praise) Agni for perfection in our field (5).¹²
[Verse addressed to fellow sacrificers.]

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- ¹⁰ अ॒च्छां नः (1), शी॒र-शौ॒चिषं॒ (2), गि॒रो यन्तु॒ (3), दर्श॑तम् (4),
अ॒च्छां य॒ज्ञासो॑ नर्म॒सा (5), पुरु॑वसुं पुरु॒प्रश॑स्तम् (6), ऊ॒तये॑ (7)
¹¹ अ॒ग्निं सु॒नुं सह॑सो जा॒तवै॑दसं (1), दा॒नाय॒ वाया॑णाम् (2),
द्वि॒ता यो भू॑द॒मृतो॒ मर्त्ये॑षु आ (3), होता॑ म॒न्द्रत॑मो वि॒शि (4)
¹² अ॒ग्निं वो॑ दे॒वय॑ज्यया (1), अ॒ग्निं प्र॑य॒त्यध्व॑रे (2),
अ॒ग्निं धी॑षु प्र॑थ॒मम् (3), अ॒ग्निम॑र्वी॒ति (4), अ॒ग्निं क्षै॑त्राय॒ साध॑से (5)

8.71.13:

May Agni give us force in his comradeship (1),
 he who has power for the desirable things (2).
 Agni we seek continually in the Son of our begettings (3),
 as the shining one and the guardian of the body who dwells in us (4).¹³
 [*toka tanaya*: see (8.23.12), (8.103.7);]

8.71.14:

With your chants pray to Agni of the keen flame (1,3),
 for the protection, O Purumilha (2,5).
 (Pray to) Agni for the Treasure (4).
 Men pray to Agni for the inspired knowledge (6),
 and a house for a splendid light (7).¹⁴

8.71.15:

We hymn Agni with our words (1,3),
 so that he may remove from us the hostile power (2).
 (We hymn) Agni to give to us the peace in the movement (4).
 He is in all men like a protector to whom they may call (5).
 He is the daylight of the wise (6).¹⁵
 [*shamyo*: peace in movement]

¹³ अ॒ग्निरि॒षां स॒ख्ये द॑दातु न॒ (1), ई॒शे यो वा॒र्या॑णाम् (2),

अ॒ग्निं तो॒के तन॑ये श॒श्वदी॑महे (3), वसुं सन्तं तनू॒णाम् (4)

¹⁴ अ॒ग्निम् ई॒ळि॒ष्व (1), अव॑से (2), गाथा॑भिः शी॒रशो॑चिषम् (3),

अ॒ग्निं रा॒ये (4), पु॒रुमी॑ळ्ह (5), श्रु॒तं नरो॑ऽग्निं (6), सु॒दी॒तये॑ छ॒र्दिः (7)

¹⁵ अ॒ग्निं (1), द्वे॒षो यो॒तवै॒ नो (2), गृ॒णीम॑सि (3), अ॒ग्निं शं यो॒श्च दा॑त॒वे (4),

वि॒धांसु॑ वि॒क्षु अ॒वि॒तेव॒ हव्यो॑ (5), भुव॑त् वस्तुः ऋषू॒णाम् (6)

72. Agni

Rīṣhi: Haryataḥ Prāgāthaḥ

- 8.72.1: Make the offering to Agni
 8.72.2: Comradeship of Agni
 8.72.3: They seize the peace
 8.72.4: His bow is well-tempered
 8.72.5: No one can bind him
 8.72.6: Great and vast yoking
 8.72.7: Seven powers milk the one
 8.72.8: Made the covering sheath to fall
 8.72.9: The triple pilgrim yajna
 8.72.10: All-pervading well
 8.72.11: Soma poured on the lotus
 8.72.12: The great Soma jar
 8.72.13: Pour a splendour
 8.72.14: They know their own home
 8.72.15: Agni made the Sunworld
 8.72.16: Seven-planed nourishing force
 8.72.17: He received the healing power by the Sun
 8.72.18: The plane that is to be his foundation

Metre: Gāyatrī

8.72.1:

Do you make the offering (1),
 the Priest of the pilgrim-rite has come and he conquers again (2),
 for he knows the commandment (of Agni) (3).¹

8.72.2:

Let him sit within close to the keen burning ray (1).
 He is the Priest of the call in thinking man (2).
 Accepting the comradeship of the Agni (3).²

¹ हविष्कृणुध्वम् (1), आ गमत् अध्वर्युः वनते पुनः (2),
 विद्वाँ अस्य प्रशासनम् (3)

² नि तिग्ममभ्यंशुं सीदत् (1), होता मनावधि (2), जुषाणो अस्य सुख्यम् (3)

8.72.3:

Within they wish him to be the 'terrible one' in a man (1),
beyond the thinking mind (2).

By his tongue they seize the peace (3).³

[*rudram*: see (8.29.5). Here Agni is addressed as Rudra.]

8.72.4:

His companion bow is well tempered (1).

A founder of the growth, he climbed to woodland (2).

He smote the rock with his tongue (3).⁴

8.72.5:

He is the shining calf who wanders (1),

and finds none to bind him here (2).

To one who lauds him, he manifests the mother (3).⁵

[Line 3: (alt.): for one who lauds him he goes to the mother]

8.72.6:

And now is the great and vast yoking (1,3),

as if of the Horse (2);

the rope of the chariot is seen (4).⁶

8.72.7:

Seven (powers) milk the One (1),

two let loose the five at the ford of the River (2),

upon the cry of the waters (3).⁷

³ अ॒न्तरि॑च्छन्ति॒ तं जने॑ रु॒द्रं (1), प॒रो म॑नी॒षया॑ (2),

गृ॒ष्णन्ति॑ जि॒ह्वाया॑ स॒सम् (3)

⁴ जा॒म्यती॑तपे॒ धनुः॑ (1), वयो॑धा अ॒रुह॑त् व॒नम् (2), ह॒षदं॑ जि॒ह्वाया॑ आ॒वधी॑त् (3)

⁵ च॒रन् व॒त्सो रु॑श॒न् (1), इ॒ह नि॑दा॒तारं॑ न बि॒न्दते॑ (2), वेति॑ स्तो॒तव॑ अ॒म्यम् (3)

⁶ उ॒तो न्व॑स्य॒ यत् म॒हत् (1), अ॒श्वाव॑त् (2),

यो॒जनं॑ बृ॒हत् (3), दा॒मा रथ॑स्य॒ दद॑शे (4)

⁷ दु॒हन्ति॑ स॒सैक॑ाम् (1), उप॒ द्वा प॑ञ्च॒ सृज॑तः ती॒र्थे (2), सि॒न्धो॒रधि॑ स्व॒रे (3)

[In line 1 the result of the milking are the seven planes namely matter, life-energy, mind, supermind, Ānanda, consciousness-force (*chit*) and existence (*sat*)

In line 2, the two correspond to the top-two, *sat* and *chit*;
tīrtha: manifestation;]

8.72.8:

By the ten (powers) of the Sun (1),
Indra made fall the covering sheath (2),
of heaven with his triple mallet (3).⁸

[*koṣha*: covering sheath]

8.72.9:

A new adoration moves round the triple pilgrim-yajna (1);
the priests of the call anoint the yajna with the Soma-delight (2).⁹

[*jūrṇiḥ*: adoration; *tridhātu*: see (8.39.9)]

8.72.10:

With surrender they pour out of (1),
the inexhaustible pervading well (2,4,6),
whose wheel is on high and its opening below (3,5).¹⁰

[Line 3: The wheel may be same as the lotus in the head. The churning of the lotus is in (6.16.13) and (7.33.11)]

8.72.11:

Close by are the stones (1),
and the Soma is poured in the lotus (2),
in the discharging of the well (3).¹¹

⁸ आ दशभिः विवस्वत॑ (1), इन्द्रः कोशमचुच्यवीत् (2),

खेदया त्रिवृता॑ दिवः (3)

⁹ परि त्रिधातुः अध्वरं॑ जूर्णिः एति॑ नवीयसी (1), मध्वा॑ होतारो अञ्जते (2)

¹⁰ सिञ्चन्ति॑ नर्मसा॑ (1), अवतम् (2), उच्चाचक्रं॑ (3),

परिज्मानम् (4), नीचीनबारम् (5), अक्षितम् (6)

¹¹ अभ्यारमि॑त् अद्रयो॑ (1), निषिक्तं॑ पुष्करे॑ मधुं (2), अवतस्य॑ विसर्जने॑ (3)

8.72.12:

O Ray-Cows, come to the well (1);
 here is the great Soma-jar of the sacrifice (2),
 here are both the golden handles (3).¹²

8.72.13:

Into the Soma that is pressed (1),
 pour a splendour joining (3),
 the glory of earth and heaven (2);
 The essence of the Soma sustains the Bull (4).¹³
 [abhisriyam: joining splendour, (8.44.7);
 vṛṣabham: Bull, the supreme person;]

8.72.14:

They know their own home (1);
 like calves with their mothers (2),
 they met with each other as companions (3).¹⁴
 [mithaḥ: mutually, (1.68.4); with each other]

8.72.15:

In the jaws of the eater (1),
 they made their foundation in heaven (2),
 their prostrations of surrender to Indra (3,5),
 and Agni made the Sun-world (4,6).¹⁵
 [śrakveṣhu: in the jaws;]

¹² गाव॒ उपा॑बताव॒तं (1), म॒ही य॒ज्ञस्य॑ र॒प्सुदा॑ (2), उ॒भा कर्णा॑ हिर॒ण्यया॑ (3)

¹³ आ सु॒ते (1), सि॒ञ्चत॑ श्रियं॒ रोद॑स्योः (2), अभि॒श्रिय॑म् (3),
 र॒सा द॑धीत वृ॒षभ॑म् (4)

¹⁴ ते जा॑नत स्व॒मो॒क्यं (1), सं व॒त्सासो॑ न मा॒तृभिः॑ (2),
 मि॒थो न॑सन्त जा॒मिभिः॑ (3)

¹⁵ उप॒ स्रक्के॑षु ब॒र्षतः॑ (1), कृ॒ण्वते॑ ध॒रुणं॑ दि॒वि (2),
 इन्द्रै॑ (3), अ॒ग्रा (4), नमः॑ (5), स्वः॑ (6)

8.72.16:

The warrior milked out (1,3),
the seven-planed nourishing force and energy (2),
by the seven rays of the sun (4).¹⁶

8.72.17:

O Mitra and Varuna (2),
he (the warrior) received it by the (rays of) sun (4),
in the rising of the moon (1,3).
It is the healing draught for him who suffers (5).¹⁷

[*āturasya*: one who is sick, one who suffers;

This verse is a continuation of the (8.72.16).

Line 4: it: the healing draught mentioned in line 5;

Line 4: he: the warrior in line 3 in (8.72.16)

Lines 1,3,4: By the rays of Sun, the warrior receives the healing powers on the rising of moon. Moon indicates Soma, the delight which has the healing powers. When it is released, the warrior receives it by the power of knowledge, the rays of Sun. What is mentioned here is the joint work of Sun (knowledge) and Soma (delight).]

8.72.18:

And now let him stretch out with his tongue of flame (4),
that plane of him in his full delight (1),
around heaven (3),
which is to be laid as a foundation (2).¹⁸

¹⁶ अधुक्षत् (1), पिप्युषीम् इषमूर्जं सप्तपदीम् (2), अरिः (3),
सूर्यस्य सप्त रुग्मिभिः (4)

¹⁷ सोमस्य (1), मित्रावरुणा (2), उदिता (3), सूर आ ददे (4),
तदातुरस्य भेषजम् (5)

¹⁸ उतो नु अस्य यत् पदं हर्यतस्य (1), निधान्यम् (2),
परि द्यां (3), जिह्वया अतनत् (4)

[*haryatasya*: of him in his full-delight;
haryataḥ: joyful, rejoicing, (8.44.5), (10.11.6)]

73. Ashvins

Riṣi: Gopavanaḥ Ātreyaḥ; Saptavadhriḥ Ātreyaḥ

- 8.73.1: Ashvins, seekers of truth
 8.73.2: Their car is swifter than the wink of eye
 8.73.3: Saving Atri from the blaze
 8.73.4: Where are you?
 8.73.5: May you hear my invocation
 8.73.6: I seek your alliance
 8.73.7: Created a refuge for Atri
 8.73.8: Atri's praise of Ashvins
 8.73.9: Saptavadhri: Power of his chant
 8.73.10: May you come here
 8.73.11: Why is the call repeated as if you are deaf?
 8.73.12: You are equal as friends
 8.73.13: Your chariot moves swiftly
 8.73.14: May come with Ray-cows and life energies
 8.73.15: Do not go beyond us
 8.73.16: The goddess dawn has appeared
 8.73.17: Superbly shining sun
 8.73.18: Let your protection be near us

Metre: Gāyatrī

8.73.1:

O seekers of truth, get up and move (towards us) (1),
 O Ashvins, yoke your car with steeds (2).
 Let your protection be near us (3).¹

¹ उदीराथाम् ऋतायते (1), युञ्जार्थाम् अश्विना रथम् (2),
 अन्ति षत् भूतु वाम् अवः (3)

8.73.2:

O Ashvins, may you come to us in your car (2),
which is swifter than the winking of the eye (1).
Let your protection be near us (3).²

8.73.3:

O Ashvins, you spread the snow on the blaze (covering) Atri (1).
Let your protection be near us (2).³

[*gharma*: blaze, (10.8.3)]

8.73.4:

Where are you? To where are you going (1)?
To what place are you flying like hawks (2)?
Let your protection be near us (3).⁴

8.73.5:

Today, at some place, may you hear my invocation (1).
Let your protection be near us (2).⁵

8.73.6:

O Ashvins, you are most ready for the call to the journeying (1).
I seek your alliance which is most close (2).
Let your protection be near us (3).⁶

² निमिषः चित् जवीयसा (1), रथेना यातमश्विना (2),
अन्ति षत् भूतु वाम् अवः (3)

³ उप स्तृणीतम् अत्रये हिमेन घर्मम् अश्विना (1),
अन्ति षत् भूतु वाम् अवः (2)

⁴ कुह स्थः कुह जग्मथुः (1), कुह श्येनेव पेतथुः (2),
अन्ति षत् भूतु वाम् अवः (3)

⁵ यद्य कर्हि कर्हि चित् शुश्रूयातम् इमं हवम् (1),
अन्ति षत् भूतु वाम् अवः (2)

⁶ अश्विना याम-हूतमा (1), नेदिष्ठं यामि-आप्यम् (2),
अन्ति षत् भूतु वाम् अवः (3)

[*yāmi*: seek, (5.54.15);

nediṣṭham: most close, (1.17.3);

yāma-hūtamā: most ready for the call of the journeying, (5.73.9);]

8.73.7:

O Ashvins, you created (2),

a house with (great) protection for the sage Atri (1).

Let your protection be near us (3).⁷

8.73.8:

You covered Atri from the blazing fire (1).

He praised you (in great gratitude), the handsome (Ashvins) (2).

Let your protection be near us (3).⁸

[*valgu*: handsome, (6.62.5)]

8.73.9:

By his praise, the sage Saptavadhri (1),

directed the stream of fire (to an appropriate place) (2).

Let your protection be near us (3).⁹

8.73.10:

O Ashvins, may you come here (1).

May you hear my call (2).

Let your protection be near us (3).¹⁰

[Line1: *vṛṣhaṇ-vasū*: abundant showerers (rainers) of substance, (5.74.1), (5.75.4)]

⁷ अवन्तम् अत्रये गृहं (1), कृणुतं युवमश्विना (2), अन्ति षत् भूतु वाम् अवः (3)

⁸ वरेथे अग्निम् आतपो (1), वदते बल्गु अत्रये (2),

अन्ति षत् भूतु वाम् अवः (3)

⁹ प्र सप्तवध्रिः आशसा (1), धाराम् अग्नेः अशायत (2),

अन्ति षत् भूतु वाम् अवः (3)

¹⁰ इहा गतं वृषण्वसू (1), शृणुतं मं इमं हवम् (2),

अन्ति षत् भूतु वाम् अवः (3)

8.73.11:

Why is this call (repeated) as if you are ancient person (1),
who has weak (hearing) because of old age (2).

Let your protection be near us (3).¹¹

[*jaratoḥ*: old-age]

8.73.12:

O Ashvins, you are equal with oneness of natural kind (1).

You are equal as friends (2).

Let your protection be near us (3).¹²

[*sajātyam*: oneness of natural kind, (2.1.5);

bandhu: dear friends, (4.4.10)]

8.73.13:

O Ashvins, your chariot moves swiftly through the worlds (1),
through the heaven and earth (2).

Let your protection be near us (3).¹³

8.73.14:

(O Ashvins), may you come to us (2),

with thousands of Ray-cows (herds of light) and of life-energies (1).

Let your protection be near us (3).¹⁴

¹¹ किमिदं वाँ पुराणवत् (1), जरतोः इव शस्यते (2),

अन्ति षत् भूतु वाम् अवः (3)

¹² समानं वाँ सजात्यं (1), समानो बन्धुरश्विना (2),

अन्ति षत् भूतु वाम् अवः (3)

¹³ यो वाँ रजांसि अश्विना रथो विधाति (1), रोदसी (2),

अन्ति षत् भूतु वाम् अवः (3)

¹⁴ आ नो गव्यैभिः अश्व्यैः सहस्रैः (1), उप गच्छतम् (2),

अन्ति षत् भूतु वाम् अवः (3)

8.73.15:

O Ashvins, with your thousand Ray-cows and life-energies (2),
do not go beyond us (ignoring us) (1,3).

Let your protection be near us (4).¹⁵

[*mā no ati khyatam*: do not pass by us;]

8.73.16:

The dawn (Uṣha) with her rosy limbs has appeared (1).

She, the possessor of truth, creates the light (2).

Let your protection be near us (3).¹⁶

[*arunapsuḥ*: one with rosy limbs, (5.80.1);

ṛtā-vari: possessor of the truth (*ṛtam*), (5.80.1);

akāḥ: made, (7.8.2);]

8.73.17:

O Ashvins, the superbly shining Sun (clears the darkness) (1),
just as one with an axe cuts off a tree (2).

Let your protection be near us (3).¹⁷

[*su vichākashat*: shining superbly, (1.24.10)]

8.73.18:

To give relief to persons distressed by the darkness (3),
(The poet) shatters (the cave) (2),

just like shattering a city, O impetuous one (1).

Let your protection be near us (4).¹⁸

¹⁵ मा नो (1), गव्यैभिरश्व्यैः सहस्रेभिः (2), अति ख्यतम् (3).

अन्ति षत् भूतु वाम् अवः (4)

¹⁶ अरुणप्सुः उषा अभूत् (1), अकः ज्योतिः कृतावरी (2),

अन्ति षत् भूतु वाम् अवः (3)

¹⁷ अश्विना सु विचाकशत् (1), वृक्षं परशुमान् इव (2),

अन्ति षत् भूतु वाम् अवः (3)

¹⁸ पुरं न धृष्णो (1), आ रुज (2), कृष्ण्या बाधितो विशा (3),

अन्ति षत् भूतु वाम् अवः (4)

74. Agni

Riṣhi: Gopavanaḥ Ātreyaḥ

- 8.74.1: Guests domiciled in your house
 8.74.2: Pour the stream of clarity
 8.74.3: He is wonderful
 8.74.4: Eldest and ever new
 8.74.5: He sees across the darkness
 8.74.6: The oppressed men pray to him
 8.74.7: The new thought of Agni
 8.74.8: Thought full of peace and gladness
 8.74.9: The piercing of the coverers
 8.74.10: He is the horse of power and cow of light
 8.74.11: Gopavana gladdens you with the word
 8.74.12: Winning of plenitudes
 8.74.13: I call a force into Shrutavan
 8.74.14: The galloping four
 8.74.15: River Parushni

Metre: 1,4,7,10,13-15, Anuṣṭup; 2-3,5-6,8-9,11-12, Gāyatrī;

8.74.1:

All kinds of beings replenish the guest (1),
 domiciled in your house (3).
 In him are the many pleasant things (2).
 I laud him with my thoughts with the Word of bliss (4).¹

8.74.2:

Men bringing the offering (1),
 pour the stream of the clarity to him (3),
 (They) proclaim (him) as the friend (2,4),
 by their words that give expression to him (5).²

¹ विशोविशो वो अतिथिं वाजयन्तः (1), पुरुप्रियम् (2),
 अग्निं वो दुर्य (3), बचः स्तुषे शूषस्य मन्मभिः (4)

² यं जनांसो हविष्मन्तो (1), मित्रं न (2), सर्पिरासुतिम् (3),
 प्रशंसन्ति (4), प्रशस्तिभिः (5)

[*sarpi*: butter, clarity]

8.74.3:

(He is) wonderful, the knower of all things born (1).
He sends up the offerings uplifted in heaven (3),
in the formation of the godheads (2).³

[*panyāmsam*: the wonderful; the great doer;]

8.74.4:

We have come to Agni, eldest and ever new (1,3),
strongest to slay the Coverers (2).
Shrutarvana, son of Ṛkṣha (4,6),
grows to vastness in his force (of flame) (5,7).⁴

8.74.5:

The immortal, the knower of all things born (1),
(is) the One to be prayed to (4),
one to whom are offered the clarities (3).
(He) sees across the darkness (2).⁵

8.74.6:

Men here oppressed (1),
pray to Agni with their offerings (2),
placing their libations with the ladles at work (3).⁶
[*yatasruchaḥ*: with the ladles at work; with outstretched ladles;
juhvānāsaḥ: placing their flaming offerings (oblations)]

³ पन्थाँसं जातवैदसं (1), यो देवताति (2), उद्यता हव्यानि एरयद्वि (3)

⁴ आगन्म (1), बृत्रहन्तमं (2), ज्येष्ठम् अग्निम् आनवम् (3),

यस्य श्रुतर्वा (4), बृहन् (5), आक्षो (6), अनीक एधते (7)

⁵ अमृतं जातवैदसं (1), तिरः तमांसि दर्शतम् (2), घृताहवन्म् (3), ईड्यम् (4)

⁶ सबाधो यं जनां (1), इमे अग्निं हव्येभिरीळते (2), जुह्वानासो यतसुचः (3)

8.74.7:

O Agni, yours is the new thought founded in us (1),
O rapturous and well- born guest (2,4),
strong of will, wise and powerful for action (3).⁷

8.74.8:

O Agni, may that thought become pleasant (1,3),
and full of peace and gladness (2).
(May you) grow by it, well-affirmed by our lauds (4).⁸
[*chanishṭhā*: full of gladness]

8.74.9:

May it be luminous with many lights (1);
In the piercing of the Coverers, may it uphold (3),
a vast inspired knowledge in its inspiration (2).⁹
[*shravasi*: in its inspiration;
shravaḥ: inspired knowledge, (1.73.8) etc]

8.74.10:

He is the Horse of power and the Cow of light (1);
it is he who fills our chariots (2).
He is brilliant and like Indra the lord of beings (3).
You shall cross through his inspiration, O men (4,6)!
and find each wonderful (5).¹⁰

⁷ इयं ते नव्यसी मतिरग्रे अधायि अस्मदा (1),

मन्द्र सुजात (2), सुक्रतो अमूर दस्म (3), अतिथे (4)

⁸ सा तै अग्रे (1), शंतमा चनिष्ठा (2), भवतु प्रिया (3), तया बर्धस्व सुष्टुतः (4)

⁹ सा युमैर्युग्मिनी (1), बृहत् उपोष श्रवसि श्रवः (2), दधीत वृत्रतूर्ये (3)

¹⁰ अश्वमिद्रां (1), रथप्रां (2), त्वेषमिन्द्रं न सत्पतिम् (3),

यस्य श्रवांसि तूर्वथ (4), पन्यपन्यं च (5), कुष्टयः (6)

8.74.11:

Gopavana gladdens you with his word (1),
O Agni, O Angiras (2);
O purifying Flame, hear his call (3).¹¹

8.74.12:

Men oppressed pray to you (1),
for the winning of the plenitudes (2).
(You are) awake in the piercing of the Coverers (3).¹²

8.74.13:

From Shrutarvan, son of Rkṣha, drips the rapturous inspiration (2),
Into Shrutavan I call (a force) as if an armed host (1,3).
I comb the shaggy-maned head of the four (4).¹³
[four: the four horses of the chariot;
stukāvinam: shaggy-maned;
mṛkṣha: I comb;]

8.74.14:

The swift and galloping four of that most strong one (2),
well-charioted, bore me towards the delight (1,3),
as the birds carried Tugrya (4).¹⁴
[*āshvaḥ*: swift ones; *tugrya*: water; name of person;
Line 5: (alt.): as if birds flying to water]

¹¹ यं त्वा गोपवनो गिरा चनिष्ठत् (1), अग्ने अङ्गिरः (2),
स पावक श्रुधी हवम् (3)

¹² यं त्वा जनांस ईळते सबाधो (1), वाजसातये (2), स बोधि वृत्रतूर्ये (3)

¹³ अहं हुवान (1), आक्षे श्रुतर्वणि मदच्युति (2),
शर्धांसि (3), इव स्तुकाविनां मुक्षा शीर्षा चतुर्णाम् (4)

¹⁴ मां (1), चत्वारं आशवः शर्विष्ठस्य द्रवित्त्वः (2),
सुरथांसो अभि प्रयो वक्षन् (3), वयो न तुग्रम् (4)

8.74.15:

O great river Parushni (2),
 I have marked out (with them) your true course (1,3).
 No mortal man other than this most strong one (5),
 is a greater giver of the Horses of power, O Waters (4).¹⁵

[Note on Riks 13, 14 and 15. As is shown by *shardhamsi*, *tugryam* and the name 'Shrutarvan', the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.]

75. Agni

Riṣhi: Virūpaḥ Āngirasah

- 8.75.1: The calling of the gods
- 8.75.2: Speak now to the gods for us
- 8.75.3: Possessor of the truth
- 8.75.4: Seer who is the head of the treasures
- 8.75.5: Bring the sacrifice nearer by words
- 8.75.6: The impulse of the high laud
- 8.75.7: Lay low Paṇi, the evil-trafficker
- 8.75.8: Unslayable herds
- 8.75.9: Calamity from evil-thoughted hostile
- 8.75.10: Prostration of surrender
- 8.75.11: Our search for the Ray-cow
- 8.75.12: Abandon us not
- 8.75.13: The mischief of one with terror
- 8.75.14: One not poor in sacrifice
- 8.75.15: Descend to those who are below
- 8.75.16: Your protection like a father's

Metre: Gāyatrī

¹⁵ सत्यमित् त्वां (1), महेनदि परुष्णि (2), अवं देदिशाम् (3),
 न ईम् आपो अश्वदातरः (4), शर्विष्ठादस्ति मर्त्यः (5)

8.75.1:

O Agni, like a charioteer yoke the horses (1,3),
 (most powerful) for the calling of the gods (2).
 Take your seat, O ancient Priest of the call (4).¹

8.75.2:

Since you have the knowledge (2),
 speak now to the gods on our behalf (1),
 make all desirable things true to our aspiration (3).²

8.75.3:

O Agni, O most youthful son of force (2),
 for you and in you are cast the offerings (1,3).
 You are the possessor of the Truth (4),
 to be worshipped with sacrifice (5).³

8.75.4:

This Agni is the lord (1,3),
 of the hundredfold and thousandfold plenitude (2).
 He is the seer who is the head of the treasures (4).⁴

8.75.5:

O Angira, bring down nearer, that sacrifice (3),
 by words which bear in them the invocation (2),
 just as R̥bhus brought down the rim of the wheel (1).⁵

¹ यु॒क्त्वा (1), हि दै॒व॒हू॒त॒म॒मँ (2), अ॒श्वौ अ॒ग्रे र॒थी॒रि॒व (3), नि हो॒ता पू॒र्यः स॒दः (4)

² उ॒त नो॑ दे॒व दे॒वाँ अ॒च्छा वो॒चो (1), वि॒दु॒ष्ट॒रः (2), श्र॒त् विश्वा॑ वा॒र्या कृ॒धि (3)

³ त्वं ह॒ यत् (1), य॒वि॒ष्ट॒च॒ स॒हसः॑ सू॒नो (2), आ॒हु॒त (3),
 क॒ता॒वा (4), य॒ज्ञि॒यो भु॒वः (5)

⁴ अ॒य॒म॒ग्निः (1), स॒ह॒स्रि॒णो वा॒ज॒स्य॑ श॒ति॒नः (2),
 प॒तिः (3), मूर्धा॑ क॒वी रं॒यी॒णाम् (4)

⁵ तं ने॒मि॒मृ॒भवो॑ य॒था आ॒न॒म॒स्व (1), स॒ह॒ति॒भिः (2), ने॒दी॒यो य॒ज्ञ॒म॒ङ्गि॒रः (3)

[*nedīya*: nearer;

ṛbhavaḥ: heaven's craftsmen; see (8.93.34)]

8.75.6:

O Virupa, by the eternal word, (give) now (2),

the impulse of the high laud to him, the luminous Bull (1,3).⁶

[*abhidyave*: luminous; *vṛṣṇe*: bull;

nityayā vāchā: eternal word;]

8.75.7:

By the army of Agni (1),

who has the eye of wisdom (2),

may we lay low the miser Paṇi and (recover) the cows (3).⁷

[*apākachakṣhasaḥ*: (alt.): one who has the eye that sees from afar;

Paṇi: the miser trafficker, who steals the Ray-cows;

starāmahe: to put down a foe; similar meaning is in *starī* (1.122.2)]

8.75.8:

May the peoples of the gods (abandon us not) (1),

even as the unslayable luminous herds full of milk (2,4),

leave not a calf that is lean (3).⁸

8.75.9:

Let not calamity from every evil-thoughted hostile (1),

smite us (3), like a billow smiting a ship (2).⁹

[*samasya*: every;]

⁶ तस्मै नूनम् अभिद्यवे (1), वाचा विरूप नित्यया (2),

वृष्णे चोदस्व सुष्टुतिम् (3)

⁷ कर्मु स्वित् अस्य सेनया अग्नेः (1), अपाकचक्षसः (2), पणिं गोषु स्तरामहे (3)

⁸ मा नो देवानां विशः (1), प्रस्रातीः इव उम्नाः (2),

कृशं न हासुः (3), अघ्न्याः (4)

⁹ मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः (1),

ऊर्मिर्न नावम् (2), आ वधीत् (3)

8.75.10:

O god, the strivers declare (3),
 their prostration of surrender to you Agni (1).
 so that they may have force (2).
 Crush by your might the foe (4).¹⁰

8.75.11:

Once and again for our search for the Ray-Cow (1),
 you have entered wholly into the riches, O Agni (2).
 O Maker of wideness, make for us a wideness (3).¹¹

8.75.12:

Abandon us not in the winning of this great wealth (1),
 as if one who bears a heavy burden (2).
 Conquer this massed treasure (3).¹²

8.75.13:

O Agni, may this mischief cling to another than us (1,3),
 for his terror (2); increase for us a forceful might (4).¹³

¹⁰ नमस्ते अग्र (1), ओजसे (2), गुणन्ति देव कृष्टयः (3),
 अमैः अमित्रम् अर्दय (4)

¹¹ कुवित् सु नो गर्विष्टये (1), अग्रे संवेषिषो रयिम् (2),
 उरुकृत् उरु णस्कृधि (3)

¹² मा नो अस्मिन् महाधने परा वर्क् (1), भारमृद्यथा (2),
 संबर्गं सं रयिं जय (3)

¹³ अन्त्यम् अस्मत् (1), भिया (2), इयमग्रे सिषत्तु दुच्छुना (3),
 वर्धा नो अमवत् शवः (4)

8.75.14:

The man in whose work he takes pleasure (1,3),
 one who offers the prostration of surrender (2),
 and is not poor in sacrifice (4),
 him the Agni protects with increase (5).¹⁴

8.75.15:

From your place in the supreme region (1),
 descend to those who are below (2);
 here where I am, them protect (3).¹⁵

8.75.16:

O Agni, we know from ancient times (1),
 of your protection like a father's (2);
 now we seek your bliss (3).¹⁶

76. Indra

Riṣhi: Kurusutiḥ Kāṇvaḥ

8.76.1: Indra with the magic of wisdom

8.76.2: Vajra-weapon with a hundred parts

8.76.3: Released the waters

8.76.4: Conquered svar

8.76.5: We invoke Indra with wisdom words

8.76.6: Invoke Indra with an ancient thought

8.76.7: Doer of many deeds

8.76.8: The singers cast the Soma-delight

8.76.9: Soma with its heaven ward urges

8.76.10: Soma shakes the body

¹⁴ यस्य अजुषत् (1), नमस्विनः (2), शमीम् (3),

अदुर्मखस्य (4), वा तं घेत् अग्निः वृधावन्ति (5)

¹⁵ परंस्या अधि संबतो (1), अवरौ अभि आ तरं (2), यत्राहमस्मि तां अंब (3)

¹⁶ बिन्ना हि तै पुरा वयमग्ने (1), पितुर्यथावसः (2), अर्धा ते सुसमीमहे (3)

8.76.11: You have become a killer of destroyers

8.76.12: The speech which has eight steps

Metre: Gāyatrī

8.76.1:

I invoke Indra, with the magic of wisdom (1),
who rules by his might (2),
along with Maruts for the destruction of enemies (3).¹

8.76.2:

Indra, with his friends Maruts (1),
struck off the head of Vṛtra (2),
with the Vajra-weapon with a hundred parts (3).²
[*parva*: limbs, (10.89.8)]

8.76.3:

Indra, who is increasing in us, with Maruts as his friends (1),
burst up Vṛtra (2).
He released the waters in the midworld-ocean (3).³
[Line 2: burst up the hill of ignorance;
vāvṛdhānaḥ: who increases in us, (5.2.12);]

8.76.4:

Indra, having had a drink of Soma-delight (2),
conquered the heaven (*sva*) with the help of Maruts (1).⁴

¹ इमं नु मायिनं हुव इन्द्रम् (1), ईशानमोजसा (2), मरुत्वन्तं न वृञ्जसे (3)

² अयमिन्द्रो मरुत्सखा (1), वि वृत्रस्य अभिनत् शिरः (2),
वज्रेण शतपर्वणा (3)

³ वावृधानो मरुत्सखेन्द्रो (1), वि वृत्रमैरयत् (2), सृजन् समुद्रिया अपः (3)

⁴ अयं ह येन चा इदं स्वः मरुत्वता जितम् (1), इन्द्रेण सोमपीतये (2)

8.76.5:

By hymns of wisdom-words, we invoke Indra (3).

He is with the Maruts, is a destroyer of foes (1),
is full of strength (*ojas*), and loud of voice (2).⁵

[*virapshinam*: exuberant in strength, (10.115.3);

rjīṣhiṇam: foe-destroyer, (1.64.12), strong actioned, (1.8.8);]

8.76.6:

We invoke Indra with an ancient thought along with Maruts (1),
for drinking the Soma (2).⁶

[*manmana*: thought, (1.140.1), (1.140.9)]

8.76.7:

O Indra, bounteous, one of many willings (2,4),
praised by many (6),

drink the Soma along with Maruts, in this yajna (1,3,5).⁷

8.76.8:

O Indra, thunderer, the pressed out Soma-delight (2),
is for you along with the Maruts (1).

The singers convey the Soma-delight from their hearts (3).⁸

[*ā hūyate*: to convey, to eject, (1.36.6, 5.6.5)]

⁵ मरुत्वन्तम् ऋजीषिणम् (1), ओजस्वन्तं विरपिनिम् (2),

इन्द्रं गीर्भिः हवामहे (3)

⁶ इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे (1), अस्य सोमस्य पीतये (2)

⁷ मरुत्वाँ (1), इन्द्र मीद्वः (2), पिबा सोमं (3),

शतक्रतो (4), अस्मिन् यज्ञे (5), पुरुष्टुत (6)

⁸ तुभ्येदिन्द्र मरुत्वन्ते (1), सुताः सोमांसो अद्विवः (2), हृदा हूयन्त उक्थिनः (3)

8.76.9:

O Indra drink the pressed out Soma-delight (1),
with its heavenward urges (2).

Sharpen the Vajra with your might (3).⁹

8.76.10:

O Indra, (pour) the Soma pressed out into the body (3).

On drinking it, it ascends up with your might (1),
and shakes your cheeks (or head) (2).¹⁰

[*vepate*: to shake, (5.36.2);

chamū: vessel, human body;]

8.76.11:

O Indra, you have become the killer of Destroyers (3).

When you smite the foe (2),

let the heaven and earth follow you (1).¹¹

[*akṛpayan*: (follow you) in the destruction (of evil forces),
(10.68.10);

krakṣhamāṇa: to smite (S), (occurs once)]

8.76.12:

I measure, (the power) around Indra's body (3),

by the speech which touches the truth (2),

which has eight steps and a ninth post (or support) (1).¹²

⁹ पिबेदिन्द्र मरुत्सखा सुतं सोमं (1), दिविष्टिषु (2), बज्रं शिशान् ओजसा (3)

¹⁰ उत्तिष्ठन् ओजसा सह पीत्वी (1), शिप्रै अवपयः (2),

सोममिन्द्र चमू सुतम् (3)

¹¹ अनु त्वा रोदसी उभे (1), क्रक्षमाणम् अकृपेताम् (2),

इन्द्र यदस्युहा अर्भवः (3)

¹² वाचम् अष्टापदीम् अहं नवस्रक्तिम् (1), ऋतस्पृशम् (2),

इन्द्रात् परि तन्वं ममे (3)

[*srakti*: post, (7.18.17); *aṣṭāpadī*: eight-footed, eight cases in grammar, (1.164.41);
navasraktim: ninth support, the indeclinable (*avyaya*)]

77. Indra

Rīṣi: Kurusutiḥ Kāpvaḥ

8.77.1: Questions to his mother on his birth

8.77.2: Mother replies about his work

8.77.3: Indra increases in the aspirant

8.77.4: Soma in thirty lakes

8.77.5: Soma released

8.77.6: Smote the forces of darkness

8.77.7: Arrow as his ally

8.77.8: Form-maker

8.77.9: Wide moving things done by you

8.77.10: Viṣṇu brings the food matured

8.77.11: Beautiful and perfect is the bow

Metre: 1-9, Gāyatrī; 10, Bṛhatī; 11, Satobṛhatī;

8.77.1:

As soon as Indra, one of hundred willings, was born (1),
 he asked his mother (2),

'who are the forceful, who are renowned (as fighters)' (3)?¹

[*ugra*: forceful, (3.26.5), fierce, (6.16.39)]

8.77.2:

The strong mother replied (1),

'O son, Aruṇavābha and Ahīshura (2),

are the two who shall be overcome by you (3)'.²

¹ जज्ञानो नु शतक्रतुः (1), वि पृच्छत् इति मातरम् (2),

क उग्राः के ह शृण्विरे (3)

² आदीं शवसि अब्रवीत् (1), और्णवाभम् अहीशुवम् ते पुत्र (2),

सन्तु निष्ठुरः (3)

[Aurṇavābham: he who spreads like a spider, (2.11.8), occurs also in (8.32.26);

Ahishuva: demons mentioned in (10.144.3), (8.32.2), (8.32.6)]

8.77.3:

The killer of Vṛtra dragged them along (as an object) (1),
(tied) to a hole on the rim of the wheel (2).

The killer of dasyu became increased (in the aspirant) (3):³

[*arān*: spokes, (5.13.6);

khe: hole, (8.91.7) (three times)]

8.77.4:

Indra drank in a single sip the attractive Soma (1,3),
contained in all the thirty lakes (2),⁴

[*sarāmasi*: (Soma in) lakes, (5.29.7). In (5.29.7) and (5.29.8)

the three lakes refer to the three realms;

according to Yāska, the thirty refers to the rays of Soma in the moon, the days in a month. Also in (8.7.10)]

8.77.5:

Indra releases the Soma into the worlds having no foundation (1).

Indra increases in the knowers of the wisdom-words (2).⁵

[Line 1: Soma increases the consciousness in these worlds,
which have no support (foundation).

atṛṇat: to release in (2.15.3, 4.1.19, 4.19.8) etc.,

gandharva: Soma, in all its occurrence in 9th Maṇḍala;

(9.86.36) states, 'Soma is Gandharva'; also in (1.84.15), (1.22.14)]

³ समित् तान् वृत्रहा आखिदत् (1), खे अराँ इव खेदया (2),

प्रवृद्धो दस्युहा अभवत् (3).

⁴ एकया प्रतिधा अपिबत् (1), साकं सरांसि त्रिंशत् (2),

इन्द्रः सोमस्य काणुक्य (3).

⁵ अभि गन्धर्वम् अतृणत् अबुधेषु रजः सु आ (1), इन्द्रो ब्रह्मभ्य इत् वृधे (2)

8.77.6:

With his arrows whose power spreads wide (3),
Indra smote the forces of darkness (1).
He bore the mature food (for human beings) (2).⁶

[*giriḥ*: hills; the forces of ignorance symbolised by hill which create shortages in food or obscurity of knowledge. Indra smites these forces and gives the mature food for human beings;
bundam: arrows (Yaska);]

8.77.7:

Indra, that single arrow which you make as your ally (2,4),
has a hundred sharp points and a thousand flying powers (1,3).⁷

[The sole power of Indra, signified by arrow, assumes many forms to destroy the many foes.]

8.77.8:

O Form-maker, as soon as you were born (5),
you brought the things of enjoyment (2,4),
to your adorers, to the gods and goddess (1,3).⁸

[*nṛbhyaḥ*: leaders, both men and gods;
nāribhyaḥ: woman-leaders; divine and human;
ṛbhu-sthira: firm in giving forms (*bhu*) to the truth in movement (*ṛtam*); *ṛbhu*; Indra, the perfect form maker; *suprakṛtnu* in (1.4.1)]

8.77.9:

The wide-moving things done by you (1),
are all-pervading, supreme in abundance (2).
You bear them in your heart (3).⁹

⁶ निः आविध्यत् गिरिभ्य (1), आ धारयत् पक्वम् औदनम् (2),
इन्द्रो बुन्दं स्वाततम् (3)

⁷ शतब्रह्म (1), इषुः तव (2), सहस्रपर्ण (3), एक इत् यमिन्द्र चकृषे युजम् (4)

⁸ तेन स्तोतृभ्य (1), आ भर् (2), नृभ्यो नारिभ्यो (3),
अत्तवे (4), सद्यो जात ऋभुष्ठिर (5)

⁹ एता ज्योत्स्नानि ते कृता (1), वर्षिष्ठानि परीणसा (2), हृदा वीडु अधारयः (3)

[Line 2: you release the powers to human beings as needed;
chautnāni: wide moving, (8.84.7), enclosing, (3.24.15);
varṣhiṣṭham: supreme, (3.26.8), abundant, (3.13.17);]

8.77.10:

Impelled by you, Viṣṇu of the three steps brings all (1),
 a hundred mighty powers (buffaloes) (2),
 and the food matured by the milk of knowledge (3).
 Indra kills the coverer Vṛtra, who blocks off the waters (4).¹⁰
 [*varāha*: the coverer Vṛtra, (1.61.7), also (1.114.5, 10.28.4);
emuṣham: one who steals (waters) (S), he who steals
 waters or wealth; according to Yāska,
muṣh: to steal; *varāha* is cloud;]

8.77.11:

Beautiful and perfect is your bow which has a long range (1).
 Your golden arrow is also perfect (2).
 Both your arms are perfect in their work of giving happiness (3),
 causing destruction to foes (4).¹¹
 [*bundhaḥ*: arrow;
 Exact meanings of the words in (4) are not clear. Yaska is vague.]

78. Indra

Riṣhi: Kurusutiḥ Kāṇvaḥ

8.78.1: Accept Puroḍāsha

8.78.2: Life-energies with revealing light

8.78.3: Things which add beauty to hearings

8.78.4: None like you

8.78.5: None can do work within us like you

¹⁰ विष्नेत् ता विष्णुः आभरत् उरुक्रमः त्वा-इषितः (1),

शतं महिषान् (2), क्षीरपाकम् औदनं (3), वराहम् इन्द्र एमुषम् (4)

¹¹ तुविक्षं ते सुकृतं सूमयं धनुः (1), साधुः बुन्दो हिरण्ययः (2),

उभा तै ब्राह्मण्या सुसंस्कृत (3), ऋदूपे चित् ऋदूवृधा (4)

8.78.6: Makes wrathful persons become aware of wrath

8.78.7: The belly becomes full by worshipper's will power

8.78.8: You have joined all the riches

8.78.9: Our desires impel us

8.78.10: Power of aspiration given by you

Metre: 1-9, Gāyatrī; 10, Bṛhatī;

8.78.1:

O Indra, accepting from us the Puroḍāsha and the Soma food (1), bring us Ray-cows, a hundred, a thousand, O hero (2).¹

[Puroḍāsha: frontal oblation, frontal offerings; cake, for ritualists. This word is same as Puroḷāsha appearing in Yajur Veda, with /a replacing ḍa.]

8.78.2:

Bring us the Ray-cows and life-energies with revealing light (1), shining with diverse (powers) above (2), along with thinkings with golden lustre (3).²

[*abhi*: within, (8.72.2);

manā: thinkings, (10.6.3);

vi-añjan: with revealing light, (2.8.4);]

8.78.3:

O one with impetuous force, bring us the many things (2), which add beauty to our hearings (1).

O treasure, you are renowned (3).³

[*shobhanā*: that with beauty;]

¹ पुरोळाशं नो अन्धस इन्द्रं (1), सहस्रमा भरं शता च शूर गोनाम् (2)

² आ नो भर व्यञ्जनं गाम् अर्थम् (1), अभ्यञ्जनम् (2), सचा मना हिरण्यया (3)

³ उत नः कर्णशोभना (1), पूरूणि धृष्णवा भरं (2), त्वं हि शृण्विषे वसो (3)

8.78.4:

O Indra, there is none who increases (in us) (your powers) (1);
 none who can overcome foes like you (2),
 none who can give gifts of perfection like you (3).

O hero, there is no better chanting sage (than you) (4).⁴

[*vāghataḥ*: chanting sage, (6.16.13), invoking priest, (3.2.4);]

8.78.5:

No one can do your work within us, O Indra (1).

None can overcome you, the doer of a hundred deeds (2).

You hear everything and see everything (3).⁵

[*ni*: within, (1.72.1), (7.5.9);

Line 1: (alt.) Indra cannot be brought to a low state (S)]

8.78.6:

He, the inviolable one makes mortals who are wrathful (1),
 become aware of their wrath and thus they go inwards (*ni*) (2).

In ancient times, he made the censurers become conscious (3).⁶

[*chikīṣhate*: (occurs twice); to become aware (of wrath) or of their
 errors and to lessen their wrath or their fault-finding;

ni: to go inwards;]

8.78.7:

For the Vṛtra-killer and the Soma drinker (4),

The belly becomes completely full quickly (2),

by the will-power of the worshipper (1,3).⁷

⁴ नकीं वृधीक इन्द्र ते (1), न सुषा (2), न सुदा उत (3),

न अन्यः त्वत् शूर वाधतः (4)

⁵ नकीम् इन्द्रो निकर्तवे (1), न शक्रः परिशक्तवे (2), विश्वं शृणोति पश्यति (3)

⁶ स मन्युं मर्त्यानाम् अदब्धो (1), नि चिकीषते (2), पुरा निदः चिकीषते (3)

⁷ क्रत्व (1), इत् पूर्णम् उदरं तुरस्य अस्ति (2), विधतः (3), वृत्रघ्नः सोमपात्रः (4)

[*vidhataḥ*: worshippers; one who performs the sacrifice, (1.73.1), (7.16.2);]

8.78.8:

In you have joined all the riches (or felicities) (1),
which give full enjoyment, O Soma (2).

(They) are perfect gifts and they are straight forward (3).⁸

[*aparihvr̥tā*: straight-forward, not leading us to an evil path,
(1.100.19), (1.102.11);]

8.78.9:

Our desires impel us to seek from you (2,5),
the life-energies, the herd of Rays, grains and gold (1,3,4).⁹

[*yavam*: barley, corn, (7.3.4); see *dhānam* in (8.70.12)

ā īshate: that which impels forcefully;]

8.78.10:

O Indra, by the aspiration given by you (1),

I take the sickle in hand (2).

O Maghavan, fill (your) hand with the grain (4),
cut today (3).¹⁰

[Lines 3,4: Indra fills his hands with a handful of grain to bless the work.

āshisha: my aspiration;

dātram: sickle; this word with different accents has the usual meaning of gift in (8.43.44) etc.

kāshinā: palm of hand, (8.104.8)]

⁸ त्वे वसूनि संगता विश्वा (1), च सोम सौभगा (2), सुदातु अपरिहृता (3)

⁹ त्वामित् यवयुः (1), मम कामौ (2), गव्युः हिरण्ययुः (3),

त्वाम् अश्वयुः (4), आ ईषते (5)

¹⁰ तवेदिन्द्र अहम् आशसा (1), हस्ते दात्रं चना ददे (2),

दिनस्य वा मघवन् संभृतस्य वा (3), पूरिं यवस्य काशिनां (4)

79. Soma

Riṣi: Kṛtnuḥ Bhārgavaḥ

- 8.79.1: Soma is the skilled worker
 8.79.2: He heals the sick, makes the blind see
 8.79.3: Your shelter
 8.79.4: Your knowledge and discernment
 8.79.5: By your grace some satisfy the thirsty
 8.79.6: Seeking the lost knowledge
 8.79.7: Will-power free of arrogance
 8.79.8: Do not frighten us
 8.79.9: Drive away those who harm us

Metre: 1-8, Gāyatrī; 9, Anuṣṭup;

8.79.1:

Soma is the skilled worker, unseizable (1),
 conqueror of all and victorious over all dividing forces (2).
 He is seer, sage and is to be praised by the seer-wisdoms (3).¹

[*ut-bhit*: victorious over all dividing forces, (1.89.1);

kāvyaena: wisdom of the seers, (1.72.1);

kṛtnuḥ: skilled worker, (1.92.10), (6.18.15)]

8.79.2:

(Soma) covers the naked, he quickly heals the sick (1,2).

by him, the blind sees, the lame one moves around (3,4).²

[*pra khyat*: to see; everywhere;

turam: swift, (everywhere in RV); sick persons (S);

Lines 3,4: 'blindness' indicates a lack of vision or foresight;

'lameness' indicates an absence of skill or resources to carry out

¹ अयं कृत्नुः अगृहीतो (1), विश्वजित् उत् भित् इत् सोमः (2),

ऋषिः विप्रः काव्येन (3)

² अभि ऊर्णोति यत् नृग्रं (1), भिषक्ति विश्वं यत् तुरम् (2),

प्रेमन्धः ख्यत् (3), निः श्रोणो भूत् (4)

the work. Indra gives the needed insight or vision for the psychologically blind persons; he gives the necessary skills of work to the psychologically lame persons.]

8.79.3:

O Soma, you give us a wide armour (shelter) (3),
from the (demons) who cause bodily harm (1),
from (the harm) of our enemies, and of others (2).³

8.79.4:

O Rjīṣhin, by your knowledge and discernment (1,3),
separate us from the evil (wished on us) by enemies (4),
from earth or heaven (2).⁴

[*rjīṣhiṇam*: destroyer of foes, (8.32.1);
chittiḥ: knowledge, (1.67.5)]

8.79.5:

The aspirants move towards their goal (or object) (1).
(Some go expecting) the gifts from bounteous persons (2).
(By your grace) (the bounteous) satisfy the desires of the thirsty (3).⁵
[*arthinaḥ*: aspirants, (1.48.6)]

8.79.6:

Soma impels the seeker of truth to find his lost knowledge (1).
He lengthens the life of the sacrificer (2).⁶

³ त्वं सौम तनूकृद्भ्यो (1), द्वेषोभ्यो अन्यकृतेभ्यः (2), उरु यन्तासि वरूथम् (3)

⁴ त्वं चित्ती तव दक्षैः (1), दिव आ पृथिव्या (2), ऋजीषिन् (3),
यावीः अघस्यं चिद् द्वेषः (4)

⁵ अर्थिनो यन्ति चेदर्थं (1), गच्छान् इत् ददुषो रातिम् (2),
ववृज्युः तृष्यतः कामम् (3)

⁶ विदत् यत् पूर्यं नष्टम् उदीम् ऋतायुम् ईरयत् (1),
प्रेमायुः तारीत् अतीर्णम् (2)

[*atīrṇam*: sacrificer, (S), (occurs once); one ready to move beyond (mortal life);

rtāyuh: seeker of truth;

naṣṭam: the lost (knowledge), the lost (felicities)]

8.79.7:

To us you are gracious and blissful (1).

(Your adorer) has will-power, free of arrogance (2).

O Soma, may you be in our hearts granting us peace (4),
without going away from us (3).⁷

[*adr̥ptakratu*: will-power free of arrogance, (6.49.2);

sushevaḥ: blissful, (3.29.5), (4.4.12)]

8.79.8:

O Soma, do not make us tremble (1),

O king, do not frighten us (2).

Smite not our hearts with flaming energies (3).⁸

[*tvīṣhaḥ*: energies of flame, (8.43.3)]

8.79.9:

I watch your session for the presence of the haters of gods (1).

O king, drive away the enemies (2).

O bounteous one, drive away those who harm us (3).⁹

[*sadhas̥the*: the world of your session, (3.20.2)]

⁷ सु॒शेवो॑ नो मृ॒ळ॒याकुः (1), अ॒दृप्त॑-क्र॒तुः अ॒वा॒तः (3),

भ॒वा॒ नः सोम॑ शं हृ॒दे (4)

⁸ मा नः॑ सोम॑ सं वी॒विजो॑ (1), मा वि वी॒भिष॑था राजन् (2),

मा नो॑ हा॒दिं त्वि॒षा व॑धीः (3)

⁹ अ॒व॒ यत् स्वे स॒ध॒स्ये॑ दे॒वानां॑ दु॒र्म॒तीः ई॒क्षे॑ (1),

राज॑न् अ॒प॒ द्विषः॑ से॒ध॒ मी॒द्वो अ॒प॒ सि॒धः से॒ध॒ (3)

80. Indra

Riṣhi: Ekadyūḥ Naudhasaḥ

8.80.1: None is more gracious than you

8.80.2: Make us happy

8.80.3: (Help us) with your might

8.80.4: Protect our chariot (movements)

8.80.5: O Indra, why are you sitting?

8.80.6: Make us victorious

8.80.7: The thought which follows the order of truth

8.80.8: Let not the censurer reach us

8.80.9: We desire that fourth name

8.80.10: Ekadyu has made the gods to grow in us

Metre: 1-9, Gāyatrī; 10, Triṣṭup;

8.80.1:

Truly, I cannot see anyone else, who is more gracious to us (1),
than you, O one of hundred willings (2).

O Indra, make us happy (3).¹

[*mṛṣaya*: make us happy, (1.12.9);

maṛḍitāram: more gracious, (4.18.13)]

8.80.2:

O invincible one, you have protected us (or increased us) (2),
continuously in ancient times for the gain of plenitude (1,3).

O Indra, make us happy (4).²

[*amṛdhraḥ*: invincible, (5.43.13)]

¹ नहि अन्यं बळा अकरं मर्डितारं (1), शतक्रतो (2), त्वं न इन्द्र मृळय (3)

² यो नः शश्वत् (1), पुराविथा अमृध्रो (2),

वार्जसातये (3), स त्वं न इन्द्र मृळय (4)

8.80.3:

You are the protector of one who presses out the Soma (2),
 O one who impels the one praying for riches (1).
 (Help) us with your might (3).³

[*radhra*: riches, one praying for riches, (2.12.6), (7.56.20);
avitaḥ: protector, increaser]

8.80.4:

O Indra, protect our chariot (1).
 Even though it is left behind (2),
 set it in front for me, O thunderer (3).⁴

[Line 1: Protect our movements indicated by chariot]

8.80.5:

O Indra, why are you sitting (1)?
 (Direct) your chariot towards us as the first stop (2).
 For us, seekers of plenitude, (grant) the highest inspiration (3).⁵
 [*upamam*: highest, (5.3.3), (10.5.6)]

8.80.6:

Protect our chariot which is seeking plenitude (1).
 All things are easy for you on all sides (2).
 Make us victorious (3).⁶

³ किमङ्ग रध्रचोदनः (1), सुन्वानस्य अबितेदसि (2),
 कुवित् स्विन्द्र णः शकः (3)

⁴ इन्द्र प्र णो रथम् अव (1), पश्चात् चित् सन्तम् (2),
 अद्रिबः पुरस्तात् एनं मे कृधि (3)

⁵ हन्तो नु किम् आससे (1), प्रथमं नो रथं कृधि (2), उपमं वाजयु श्रवः (3)

⁶ अवा नो वाजयुं रथं (1), सुकरं ते किमित् परि (2),
 अस्मान् सु जिग्युषः कृधि (3)

8.80.7:

You are firm like a city (1).

This thought, which follows the order of truth (4),

is perfect (3);

and it goes to you, the blissful one (2).⁷

[*niḥ-kṛtam*: fully accomplished or perfected, (1.2.6), (1.20.6);

ṛtviyāvātī: see (8.12.10);]

8.80.8:

Let not the censurer reach us (1).

The riches are placed in the broad waters (2).

May those without joy be excluded (from our paths) (3).⁸

[*mā ā bhāk*: not come near us, (S);

kāṣṭhā: waters, (1.37.10), (1.59.6);]

8.80.9:

We desire that (2),

the fourth name which you assume, the king of sacrifice (1).

Then you carry us as our protector (3).⁹

[*ushmasi*: (we) desire, (1.30.12);

yajñīyam: king of sacrifice, (6.16.4)]

⁷ इन्द्रं दृष्ट्वैस्व पूरसि (1), भद्रा तं एति (2), निष्कृतम् (3),

इयं धीः ऋत्विष्यावती (4)

⁸ मा सीमं अवय आ भाक् (1), ऊर्वी काष्ठा हितं धनम् (2),

अपावृक्ता अरत्त्रयः (3)

⁹ तुरीयं नाम यज्ञियं यदा करः (1), तत् उश्मसि (2),

आदित् पतिः न ओहसे (3)

8.80.10:

O Gods and Goddesses, Ekadyu (has made) (3),
 all of you (to grow in us), you the immortals (1).
 He has made you joyful (with Soma-offering) (2).
 May he proclaim the achievements (4).
 May he, rich in thought, come soon at dawn (5).¹⁰
 [*prashastam*: to proclaim, (7.1.1, 7.1.5);
 Line 6: appears in (1.58.9), (1.60.5) and others;
dhiyāvasu: rich (*vasu*) in thought (*dhiyā*)]

¹⁰ अवीवृधत् वो अमृता (1), अमन्दीत् (2), एकद्यूः देवा उत याश्च देवीः (3)
 तस्मा उ राधः कृणुत प्रशस्तं (4), प्रातर्मधू धियार्वसुः जगम्यात् (5)

Anuvāka 9: Sūkta-s (81-93)

81. Indra

Riṣhi: Kusīdī Kāṇvaḥ

8.81.1: Felicities with discernment

8.81.2: One with many treasures and measures

8.81.3: None can stop your giving

8.81.4: Misuse of his achievements

8.81.5: May He hear our Sāman and chant with us

8.81.6: Method of beauty and discernment (*śavya dakṣhiṇa*)

8.81.7: The knowledge of the miser

8.81.8: Give us the riches given to sages

8.81.9: People full of desires

Metre: Gāyatrī

[Sūkta 81 is used for invoking Gaṇapati and is also called as 'Sri Gaṇapati Sūkta'.]

8.81.1:

O Indra, for our sake, for your acceptance (1,3),
hold with your great hands felicities with discernment (4),
which are opulent and rich in variety (2).¹

[*grābham*: riches fit to be held (for acceptance), (9.106.3);
kṣhumantam: opulent, (2.4.8), plentiful, (1.30.13);]

8.81.2:

(O Indra), we know you as the doer of many deeds (1),
the giver of many gifts, one with many treasures (2),
one of many measures and full of protection (for aspirants) (3).²

[*mātra*: measure;]

¹ आ तू न इन्द्र (1), क्षुमन्तं चित्रं (2), ग्रामं (3),
सं गृभाय महाहस्ती दक्षिणेन (4)

² विद्वा हि त्वा तुविकूर्मि (1), तुविदेष्णं तुवीमघम् (2),
तुविमात्रम् अवोभिः (3)

8.81.3:

O hero, when you desire to give (2),
neither gods nor mortals can stop you (1),
just as a terrible bull cannot be resisted (3).³

8.81.4:

(O aspirants), hasten here; let us glorify Indra (1).
He is the lord of riches and is self-resplendent (2).
Let none harm us (using) his achievements (3).⁴
[*vasvaḥ*: treasures, (8.39.10)]

8.81.5:

May Indra chant with us; may he sing with us (1).
May he hear the Sāman hymn sung by us (2).
May he accept us with (our) achievements (3).⁵

8.81.6:

O Indra, bring us (the riches) (1).
Give us gifts with the right hand and the left (2).
O Indra, do not separate us from riches (or felicities) (3).⁶
[*savya*: left (hand); method of beauty;
dakṣiṇa: right (hand); method of discernment;]

³ नहि त्वां शूर देवा न मर्तासो (1), दित्सन्तम् (2), भीमं न गां वारयन्ते (3)

⁴ एतो नु इन्द्रं स्तवाम (1), ईशानं बस्वः स्वरार्जम् (2),
न राधसा मर्धिषत् नः (3)

⁵ प्र स्तोषत् उप गासिषत् (1), श्रवत् साम गीयमानम् (2),
अभि राधसा जुगुर्त् (3)

⁶ आ नो भर (1), दक्षिणेन अभि सव्येन प्र मृश (2),
इन्द्र मा नो वसोः निर्भाक् (3)

8.81.7:

O daring one (2),
come here and with your resolute (mind), (bring) (1),
the knowledge of one who is most miserly among men (3,4).⁷

[Lines 3,4: The reference here is to the evil-traffickers, Paṇis, the misers who steal the Ray-cows from men.

adāshūḥ-taraṣya: most non-giver, one who gives least;
vedaḥ: knowledge; riches (S)]

8.81.8:

O Indra, give us abundantly (4),
the multitude of riches (or felicities) (2),
which are with you (1),
and which were obtained by the sages (3).⁸

8.81.9:

May your plentiful riches and felicities come speedily to us (1).
They cause delight for all (2).
People full of desires, adore them at once (3).⁹
[*vashān*: desires, (10.91.7)]

⁷ उ॒प क्र॒मस्व॒ आ भ॑र धृ॒ष॒ता (1), धृ॒ष्णो (2), ज॒ना॒नाम् (3),
अ॒दा॒शूः-त॒रस्य॒ वेदः (4)

⁸ इ॒न्द्र य उ॒ नु ते॒ अस्ति॒ (1), वा॒जो (2), वि॒प्रे॒भिः स॒नि॒त्वः (3),
अ॒स्माभिः॒ सु तं स॑नुहि (4)

⁹ स॒द्योजु॑वः ते॒ वा॒जा अ॒स्मभ्य॑ (1), वि॒श्वः च॒न्द्राः (2), व॒शैः च म॒क्ष ज॑रन्ते (3)

82. Indra

Riṣhi: Kusīdī Kāṇvāḥ

- 8.82.1: Rush here quickly
 8.82.2: Drink Soma as much as desired
 8.82.3: Do the great work
 8.82.4: Come to our utterances
 8.82.5: Soma calls you ardently
 8.82.6: Come to the Soma having the rays
 8.82.7: You have power over all
 8.82.8: Soma is seen like the moon
 8.82.9: The hawk brought here the Soma

Metre: Gāyatrī

8.82.1:

Rush here quickly (1),
 whether you are far away or near by, O Vṛtra-killer (2),
 to fully acquire the sweet Soma (3).¹
 [*pra-bharmanī*: to fully acquire, (1.79.7); in the sacrifice (S)]

8.82.2:

Come to the intense Soma-delight (1),
 which causes rapture, and which is being pressed out (2).
 Drink it as much as desired (3).²
 [*dadhr̥k*: forcefully, (5.66.3)]

8.82.3:

Become rapturous with your impulsions (to drink Soma) (1).
 You are ready with your supreme thinking (2).
 O Indra, may (the Soma) cause peace in your (and our) hearts (3).³

¹ आ प्र द्रव (1), परावतो अर्वावितश्च वृत्रहन् (2), मध्वः प्रति प्रभर्मणि (3)

² तीव्राः सोमांस आ गहि (1), सुतासो मादयिष्णवः (2),

पिबा दधृक् यथा औचिषे (3)

³ इषा मन्दस्व आदु (1), ते अरं वराय मन्यवे (2), भुवत् त इन्द्र शं हृदे (3)

[*varāya mantave*: supreme thinking, (8.84.4); (line 4)]

8.82.4:

Come to our recitations, O Indra, who has no enemies (1).
You are ardently called from the supreme and luminous heaven (2).⁴
[*hūyase*: called ardently, (1.19.7)]

8.82.5:

The Soma pressed out with stones (1),
and mixed with the infusions of Ray-cow (2),
(is offered) for your rapture (3).
O Indra, Soma calls you ardently (4).⁵
[*shrītāḥ*: mixed with infusions; see (8.2.28)]

8.82.6:

O Indra, may you hear our invocation (1),
(come to) the pressed out Soma, rich in light (2).
May you accept the drink and get satisfaction (3).⁶
[*gomataḥ*: light, refers to the mental knowledge, (5.2.5); see also
(8.3.1);
vi ashnuhi: to accept, (1.54.9)]

8.82.7:

The pressed out Soma is (poured) with ladles into vessels for you (2).
May you drink this, O Indra (1,3).
You have power over all (4).⁷

⁴ आ तु अंशत्रवा गहि नि उक्थानि च (1), हूयसे उपमे रोचने दिवः (2)

⁵ तुभ्य अयम् अद्रिभिः सुतो (1), गोभिः श्रीतो (2),
मदाय कम् (3), प्र सोमं इन्द्र हूयते (4)

⁶ इन्द्रं श्रुधि सु मे हवम् (1), अस्मे सुतस्य गोमंतः (2),
वि पीतिं तृप्तिम् अंश्रुहि (3)

⁷ य इन्द्र (1), चमसेषु आ सोमः चमूषु ते सुतः (2),
पिबेदस्य त्वम् (3), ईशिषे (4)

[*chamu*: ladle, (5.51.4);

chamasa: vessel, cup; human body, (1.20.6)]

8.82.8:

The Soma-delight in the ladle is seen (2),
just as the moon (reflected) in the water (1).

May you drink this (Soma) (3).

You have power over all (4).⁸

8.82.9:

The hawk with its feet brought here (the Soma) (1),
which is inviolable, across the worlds beyond (its-protectors) (2).

May you drink this (3).

You have power over all (4).⁹

[*asprtaḥ*: inviolable, (9.3.8), i.e., it is available only for those who have the authority.

(9.86.6) has the phrase, 'Soma was brought by the falcon (*shyena*) from heaven'. Similar epithets are:

shyenābhṛtaḥ: (1.80.2, 8.95.3, 9.87.6);

shyenaḥ ābharat: (8.82.9);

Epithets with *Shyena*: (9.89.2, 9.61.21) etc.,

Ritualists like Sāyaṇa, and most of the Indologists (Western or Eastern) believe that the above phrases refer to the legend of Soma being brought to earth by the falcon (*shyena*). Rig Veda has no other references to the legend apart from these phrases.

In commenting on RV (1.80.2), Kapāli Sāstry (CW, Vol. 5) declares that *shyena* in the Veda always stands for the soul or the potent mantra-word (*mantrātmaka vāk*) which comes from within and

⁸ यो अ॒प्सु च॒न्द्रमा॑ इव॒ (1), सोमः॑ च॒मूषु॑ ददृ॒शे (2),

पिबेद॑स्य॒ त्वम् (3), ई॒शिषे॑ (4)

⁹ यं ते॑ इ॒येनः॑ प॒दा आ॒भरत् (1), ति॒रो र॒जांसि॑ अस्पृ॒तम् (2),

पिबेद॑स्य॒ त्वम् ई॒शिषे॑ (4)

brings the Soma to seeker. This Heaven manifests in the limbs and sense-organs of the seeker. This, in turn, increases the power of the mantra uttered by the seer. This idea is mentioned in RV (1.80.1), the mantra earlier to the one mentioned above. It states 'after the acceptance of the delight-causing Soma, the mantra (*brahma*) increases the power of yajamāna'.

"The wise know the form of exhilarating Soma (1), brought by *shyena* (bird) from the beyond (2)." (9.68.6)

For more, see the essay 'Legend of Soma and the Falcon' in pages xxi-xxiii in Maṇḍala 9.]

83. All-gods (Vishvedevāḥ)

Riṣi: Kuśīdī Kāṇvaḥ

8.83.1: We pray for that protection

8.83.2: Our allies conscious in knowledge

8.83.3: Charioteers of truth

8.83.4: May Aryaman be blissful

8.83.5: Lords of beautiful riches

8.83.6: We call you for our growth

8.83.7: Viṣṇu and Indra

8.83.8: You have a common brotherhood

8.83.9: May you be present here

Metre: Gāyatrī

8.83.1:

We pray (or choose) that great protection (2),
from the gods who shower gifts (1,3),
for our own protection and increasings (4).¹

[*ūtaye*: increasings (of the powers of gods) and protection, (1.8.9), (1.11.3);]

¹ देवानामित् (1), अबौ महत् तदा वृणीमहे वयम् (2),
वृष्णाम् (3), अस्मभ्यम् ऊतये (4)

8.83.2:

May Varuṇa, Mitra and Aryama be our allies forever (1).
They are conscious in their knowledge increase (in us) (2).²

[*vr̥dhāsaḥ*: they who increase their powers in us, (4.2.10);
prachetasah: conscious thinker, (4.1.1), conscious in knowledge,
(5.87.8)]

8.83.3:

You are the charioteers of truth (*rtam*) (4).
You bear us across many wide-spread (forces of the hostiles) (1,3),
just as the boats carry us across (deep) waters (2).³
[*viṣhpitasya*: wide-spread, wideness, (7.60.7);]

8.83.4:

May Aryaman be blissful to us (1).
May what Varuṇa expresses be blissful (2).
We pray for bliss (3).⁴
[*shamsyam*: that which is to be expressed, (8.60.11);
vāmam: joy, bliss, (4.5.13, 5.60.7)]

8.83.5:

You are conscious thinkers and destroyer of hurters (2,4).
O Āditya-s, you are the lords of beautiful riches (1,3).
May we have none of things connected with evil (5).⁵
[*agha*: evil, (5.3.7)]

² ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा (1), वृधासश्च प्रचेतसः (2)

³ अति नो विष्पिता पुरु (1), नौभिः अपो न (2),

पर्षथ (3), यूयम् ऋतस्य रथ्यः (4)

⁴ वामं नो अस्तु अर्यमन् (1), वामं वरुणं शंस्यम् (2),

वामं हि अवृणीमहे (3)

⁵ वामस्य हि (1), प्रचेतस (2), ईशानासो (3), रिशादसः (4),

न ईम् आदित्या अघस्य यत् (5)

8.83.6:

O forceful ones (2),
 whether you are residing or moving in a journey (3),
 we call you for our growth, O Gods (4).⁶
 [sudanavaḥ: very forceful, (5.57.5); lavish givers]

8.83.7:

(Come) near us, O Viṣṇu and Indra (1),
 along with Maruts and Ashvins (3),
 and those with births from the same original source (2).⁷

8.83.8:

O Forceful powers (2),
 we proclaim that as a result of birth from same mother (5),
 you have a common brotherhood (1,4),
 or a special pair-wise relation (3).⁸
 [The relationship between all the children of Aditi is termed as common brotherhood.
dvita refers to a special type of a close relation among pairs of them. Examples are Mitra-Varuṇa, Dhata-Aryaman, Amsa-Bhaga, who were born together like twins. There is a related anecdote in Taittirīya Brāhmaṇa (1.1.9.1-3)]

8.83.9:

O Lavish givers, luminous powers with Indra as the eldest (2),
 may you be present here (1).
 Later, I will speak to you (3).⁹

⁶ वयमिद् वः (1), सुदानवः (2), क्षियन्तो यान्तो अध्वन्ना (3),
 देवा वृधाय हूमहे (4)

⁷ अथि न इन्द्र एषां विष्णो (1), सजात्यानाम् (2), इता मरुतो अश्विना (3)

⁸ प्र भ्रातृत्वं (1), सुदानवो (2), अर्ध द्विता (3),
 समान्या (4), मातुर्गर्भे भरामहे (5)

⁹ यूयं हि एषा (1), सुदानव इन्द्रज्येष्ठा अभिद्यवः (2), अथा चित् व उत ब्रुवे (3)

[*abhidyavaḥ*: luminous, (8.75.6, 3.27.1);

bruve: to speak, (8.44.2), to praise (S); to call (5.61.8)]

84. Agni

Riṣi: Ushanāḥ Kāṇvaḥ

8.84.1: Agni is our beloved friend

8.84.2: Gods have set him within mortals

8.84.3: Protect the son by the self (*tmanā*)

8.84.4: By what word can we call you?

8.84.5: The prostration of surrender

8.84.6: Make our words a source of riches

8.84.7: From you come our words

8.84.8: He goes in front of contents

8.84.9: Dwells safe on perfect foundations

Metre: Gāyatrī

8.84.1:

I laud (Agni) our guest most beloved (1),
who is like a beloved friend (2).

Agni is as if the chariot of our journey (3),
the one whom we must know (4).¹

8.84.2:

He is the seer and thinker (1).

The gods have now set him within mortals as two-fold (2,3,4).²

8.84.3:

O one ever-young, guard men who give (1),
hear our words (2);
protect the son by the Self (3).³

¹ प्रेष्टुं वो अतिथिं स्तुषे (1), मित्रमिव प्रियम् (2), अग्निं रथं (3), न वेद्यम् (4)

² कविमिव प्रचेतसं (1), यं देवासो (2), अथ द्विता (3), नि मर्त्येषु आदधुः (4)

³ त्वं यविष्ठ दाशुषो नूः पाहि (1), शृणुधी गिरः (2), रक्षां लोकमुत त्मना (3)

[The word *rakṣha* has 2 different meanings depending on accent marks. *rakṣhā*: (रक्ष्ण^१), (*rakṣha* in padapāṭha): to guard (4.3.14), (8.84.3) & others; *rakṣho*: (रक्षो^२), (*rakṣhaḥ* in padapāṭha); demon, *rākṣasa* (4.3.14), (1.24.5) etc.]

8.84.4:

O divine Fire, O Angira, O child of energy (2),
by what word, the laud, (can we call you) (1,3),
for thy supreme thinking (4)?⁴

[*varāya*: supreme thinking; see (8.82.3)]

The Angirasa seers are identified with Agni. These seers are also the burning powers of the light, like Agni. This identification of the seers and Agni is also in (8.60.2).]

8.84.5:

By the mind of what master of sacrifice shall we give (1),
O son of force (2)?
How shall I word this prostration of my surrender (3)?⁵

[*dāshema*: sacrificial giving, distribution. 'How shall we give to Agni (*katham dāshema*)' (1.77.1) is a key idea in Veda. The word '*dāshema*' has a covert connection with *das* in the sense of discernment.]

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic powers to whose province they rightly belong. The sacrificer is faced with the problem of the right arrangement and the distribution of his work. The will to right arrangement is an all-important preparation for the reign of the supreme law in the mortal (SA, SV, p.267).]

⁴ कया ते (1), अग्ने अङ्गिर ऊर्जो नपात् (2),

उपस्तुतिम् (3), वराय देव मन्यवे (4)

⁵ दाशेम कस्य मनसा यज्ञस्य (1), सहसो यहो (2), कदु वोच इदं नमः (3)

8.84.6:

May you yourself create (1),
 a happy dwelling for us in all the worlds (2).
 Make our words a source of the plenitude and the riches (3).⁶

8.84.7:

In whose wide-moving thought (1),
 do you take delight, O master of the house (2)?
 From you come our words in the conquest of the Light (3).⁷

8.84.8:

Him they make bright, the strong of will (1,2),
 and he goes in front in the contests (3).
 He is a master of plenitude in his own abodes (4).⁸

8.84.9:

He dwells safe on perfect foundations (1),
 there are none to slay him, it is he who slays (2,3).
 O Agni, he is a mighty hero and prosperous (4).⁹

⁶ अथा त्वं हि नः करो (1), विश्वा अस्मभ्यं सुक्षितीः (2),
 वाज-द्रविणसो गिरः (3)

⁷ कस्य नूनं परीणसो धियो (1), जिन्वसि दंपते (2), गोषाता यस्य ते गिरः (3)

⁸ तं मर्जयन्त (1), सुक्रतुं (2), पुरोयावानम् आजिषुं (3),
 स्वेषु क्षयेषु वाजिनम् (4)

⁹ क्षेति क्षेमेभिः साधुभिः (1), नकिः यं घ्नन्ति (2),
 हन्ति यः (3), अग्रै सुवीर एधते (4)

85. Ashvins

Rishi: Kṛṣṇaḥ Āngirasah

8.85.1: Lords of the journey

8.85.2: Hear my laud of affirmation (*stoma*)

8.85.3: You are called by the seer Kṛṣṇa

8.85.4: Drink the Soma

8.85.5: Give an unassailable dwelling

8.85.6: Go to the abode of the giver

8.85.7: Yoke your firm chariot

8.85.8: Three-seated car with triple form

8.85.9: May my words protect me

Metre: Gāyatrī

8.85.1:

O Ashvins, Lords of the journey, come to my invocation (1),
May you drink the rapturous Soma (2).¹

[*nāsatya*: Ashvins, Lords of the journey, (8.19.16), (4.14.1) etc., derived from *nas* to move; For S, meaning is, 'those who do not utter falsehood'. All the gods are committed to Truth. Why assign this epithet to Ashvins only?]

8.85.2:

O Ashvins, hear my call and the laud of affirmation (1).
May you drink the rapturous Soma (2).²

8.85.3:

O Ashvins, rich in the force of plenitude (2,4),
you are called by the (seer Kṛṣṇa) (1,3).
May you drink the rapturous Soma (5).³

¹ आ मे हवँ नासत्या अश्विना गच्छतं युवम् (1), मध्वः सोमस्य पीतये (2)

² इमं मे स्तोममश्विनेमं मे शृणुतं हवम् (1), मध्वः सोमस्य पीतये (2)

³ अयं वां कृष्णौ (1), अश्विना (2), हवते (3),

वाजिनीबसू (4), मध्वः सोमस्य पीतये (5)

[*kṛṣṇaḥ*: name of the seer of this sūkta; This word and its variants elsewhere have the meaning, 'black; forces of ignorance; see (8.96.13,14)]

8.85.4:

Hear the invocation of your adorer Kṛṣṇa who praises you (1).
May you drink the rapturous Soma, O leaders (2).⁴

[*stuvataḥ*: one who lauds, (10.46.10);

jarituḥ: adorer, (6.5.6)]

8.85.5:

Give an unassailable dwelling (1),
to the sage who lauds you, O Leaders (2).
May you drink the rapturous Soma (3).⁵

8.85.6:

May you go towards the abode of the giver, who lauds you (1).
May you drink the rapturous Soma, O Ashvins (2).⁶

8.85.7:

O showerers of riches (2),
yoke the ass to the firmly built chariot (1).
May you drink the rapturous Soma (3).⁷

8.85.8:

O Ashvins come to us (2),
in your three-seated car with triple form (1).
May you drink the rapturous Soma (3).⁸

⁴ शृणुतं जरितुः हव कृष्णस्य स्तुवतो (1), नरा मध्वः सोमस्य पीतये (2)

⁵ छर्दिः यन्तम् अदाभ्यं (1), विप्राय स्तुवते नरा (2), मध्वः सोमस्य पीतये (3)

⁶ गच्छतं दाशुषो गृहम् इत्था स्तुवतो (1), अश्विना मध्वः सोमस्य पीतये (2)

⁷ युञ्जाथां रासभं रथे वीड्वङ्गे (1), वृषण्वसू (2), मध्वः सोमस्य पीतये (3)

⁸ त्रिवन्धुरेण त्रिवृता (1), रथेना यातम् अश्विना (2), मध्वः सोमस्य पीतये (3)

[Line 1 is in (1.118.2);
trivṛtā: with triple form]

8.85.9:

O Ashvins, the lords of journey (2),
 may my hymn of words protect me (1.3).
 May you come to drink the rapturous Soma (4).⁹

86. Ashvins

Riṣi: Kṛṣṇaḥ Āngirasaḥ, Vishvakaḥ vā Kārṣṇiḥ

8.86.1: You are achievers and healers

8.86.2: Sever not our friendship

8.86.3: You increased in Viṣṇāpu

8.86.4: The hero who is a conqueror of hostiles

8.86.5: Release your steeds from reins and stay here

Metre: Jagatī

8.86.1:

You two are achievers, healers and create bliss (1).
 (O Ashvins), you two have the words of discernment (2).
 The sage Vishvaka calls you on behalf of his son (3).
 Sever not our friendship (4);
 loosen your steeds (and stay here) (5).¹
 [*mayobhuvāḥ*: who create bliss, (5.5.8);
daśrā: achievers, (1.30.17);
dakṣha: discernment, (3.2.3); not the Purāṇic person]

⁹ नू मे गिरौ (1), नासत्या अश्विना (2), प्रावतं (3),

युवम् मध्वः सोमस्य पीतये (4)

¹ उभा हि दस्रा भिषजा मयोभुवा (1), उभा दक्षस्य वचसो बभूवथुः (2),

ता वां विश्वको हवते तनूकृथे (3), मा नो वि यौष्टं सख्या (4), मुमोचतम् (5)

8.86.2:

(Recall) Vimana (a sage) lauding you in ancient times (1).
 You gave him the thoughts for his desire for the riches (2).
 The sage Vishvaka calls you on behalf of his son (3).
 Sever not our friendship (4);
 loosen your steeds (and stay here) (5).²
 [*iṣṭāye*: (to satisfy) the desire, (5.72.3)]

8.86.3:

(O Ashvins) who give enjoyments to many (1),
 you increased (your powers) in Viṣṇāpu (2),
 and granted him the desire for riches (3).
 The sage Vishvaka calls you on behalf of his son (4).
 Sever not our friendship (5);
 loosen your steeds (and stay here) (6).³
 [*edhate*: to increase, (10.6.1), to make him ready, (4.1.5);
viṣṇāpu: son of Vishvaka, the seer of the verse]

8.86.4:

For our protection (we) invoke the hero even though far-off (2).
 He is a conqueror of riches and overcomer of the hostiles (1).
 His right thinkings are most pleasing like those of a father (3).
 (O Ashvins), sever us not from your friendship (4).
 Release (the steeds from reins) so you can stay (5).⁴

² कथा नूनं वां विमना उषं स्तवत् (1), युवं धियं ददधुः वस्य-इष्टये (2),
 ता वां विश्वको हवते तनूकृथे (3), मा नो वि यौष्टं सख्या (4), मुमोचतम् (5)
³ युवं हि ष्मा पुरुभुजा (1), इमम् एधतुं विष्णाव्ये (2), ददधुः वस्य-इष्टये (3),
 ता वां विश्वको हवते तनूकृथे (4), मा नो वि यौष्टं सख्या (5), मुमोचतम् (6)
⁴ उत त्वं वीरं धनसाम् ऋजीषिणं (1), दूरे चित् सन्तमवसे हवामहे (2),
 यस्य स्वादिष्टा सुमतिः पितुः यथा (3), मा नो वि यौष्टं सख्या (4),
 मुमोचतम् (5)

[Just as verse 5 glorifies Savitar, this verse in the first half glorifies Indra. The epithets in line 1 are used exclusively for Indra.

Line 3: *pituḥ*: means father as well as Soma; here 'father' is appropriate. The accent markings support this meaning as in (8.1.6), (8.3.24) etc.]

8.86.5:

By truth does (the creator) Savitar accomplish his work (1).

He spreads wide the greatnesses of the truth (2).

It is certainly the greatness of the truth (3,5),

which overcomes those who battle against us (4,6).

(O Ashvins), sever us not from your friendship (7).

Release (the steeds from reins) so you can stay (8).⁵

[*pr̥tanyataḥ*: those who battle against us, (8.40.7);

shamāye: accomplishes the labour, (3.1.1);

S interprets lines 1 and 2 as referring the work of the setting of the Sun.]

87. Ashvins

Riṣi: Kṛṣṇaḥ Āngirasaḥ, Dyumnikaḥ Priyamedhaḥ

8.87.1: Luminous affirmative laud

8.87.2: Soma full of clarity

8.87.3: Lovers of yajna invoke you

8.87.4: Hear our perfect hymns

8.87.5: Workers on the golden path

8.87.6: Come swiftly to our thinkings

Metre: 1,3,5, Bṛhatī; 2,4,6, Satobṛhatī;

⁵ ऋतेन देवः सविता शमायत (1), ऋतस्य शृङ्गम् ऊर्विया वि पप्रथे (2),

ऋतं (3), सासाह (4), महिं चित् (5), पृतन्यतो (6),

मा नो वि यौष्टं सख्या (7), मुमोर्चतम् (8)

8.87.1:

May you come to the Soma (3),
 and the luminous affirmative laud (offered here), O Ashvins (1),
 just as people come eagerly to a well (2).
 The rapturous Soma is specially beloved to you in heaven (4).
 O Leaders, may you drink the Soma (5),
 just as the two Gaur (animals) (drink) at a pool (6).¹
 [seke: Soma, (S in (4.16.3)); here he ignores this word;
 iriṇe: pool (S);]

8.87.2:

O Ashvins, may you drink the rapturous (Soma) full of clarity (1).
 O leaders, be seated on the seats of sacred grass (2).
 Come to the house of the rejoicing person (sacrificer) (3),
 and protect the growth in it by knowledge (4).²
 [vayaḥ: growth, (7.39.4); expansion, (8.102.1);
 vedasā: knowledge, (1.89.5), (3.60.1);
 gharmam: clarity, (5.73.6), (5.76.1);
 ni pātam: to protect, (8.40.12)]

8.87.3:

Those who love yajna invoke you (2),
 with all your protections (1).
 May you come to the house (of the yajamāna) (3),
 who has prepared the seats of grass for the gods (4).
 To him yajna is beloved in his urge to attain heaven (5).³
 [diviṣṭiṣhu: one with urge to attain heaven, (4.9.3)]

¹ यु॒ग्मी वा॑न् स्तोमौ॒ अ॒श्विना॒ (1), क्रि॒विः न॒ (2), से॒क आ ग॑तम् (3),
 म॒ध्वः सु॒तस्य॒ स दि॒वि प्रि॒यो (4), न॑रा पा॒तं (5), गौ॒राबि॒व इ॒रिणे॒ (6)

² पि॒बन्तं॒ घ॒र्म म॒धुम॑न्तम् अ॒श्विना॒ (1), आ॒ब॒र्हिः सी॑दन्तं नरा (2),
 ता म॑न्दसा॒ना मनु॑षो दुरो॒ण आ॒ (3), नि पा॑तं वेदसा॒ वयः॒ (4)

³ आ वा॑न् बि॒श्वाभिः॒ ऊ॒तिभिः॒ (1), प्रि॒यमे॑धा अ॒हूष॑त (2),
 ता व॒र्तिः या॑त॒मुप॑ (3), वृ॒क्तब॑र्हिषो (4), जु॒ष्टं य॒ज्ञं दि॒विष्टि॑षु (5)

8.87.4:

O Ashvins, may you drink the rapturous Soma-delight (1),
and be seated happily on the seat of sacred grass (2).

Increasing, hear our perfect hymns (3),

by coming from the heaven to (4),

just as (thirsty) Gaur animals (come to) the pool (5).⁴

[*vāvr̥dhānāḥ*: increasing, (5.3.10); (increasing their powers in the aspirant)

sumat: happy, (5.2.4)]

8.87.5:

O Ashvins come with your horses (1),
which eat the streaming honey (2).

O workers on golden paths, lords of happiness (3),

may you drink the Soma (4),

O increasers of truth (5).⁵

[*pruṣhitapsavaḥ*: that which eat the streaming honey, (5.75.6), (an epithet for horses);

dasrā: workers, achievers, (1.3.3)]

8.87.6:

We, sages having light (2),

invoke you for the gain of the plenitude (1,3).

O handsome Ashvins, achievers, with manifold actions (4),

come swiftly to our thinkings (5).⁶

⁴ पिबन्तं सोमं मधुमन्तमश्विना (1), आबर्हिः सीदतं सुमत् (2),
ता वावृधाना उषं सुष्टुतिं (3), दिवो गन्तं (4), गौराविब इरिणम् (5)

⁵ आ नूनं यातमश्विना (1), अश्वेभिः प्रुषितप्सुभिः (2),
दस्रा हिरण्यवर्तनी शुभस्पती (3), पातं सोमम् ऋतावृधा (4)

⁶ वयं हि वां हवामहे (1), विपन्यवो विप्रांसो (2), वाजंसातये (3),
ता बल्लू दस्रा पुरुदंससा (4), धिया अश्विना श्रुष्टी आ गतम् (5)

[*śhruṣhī*: swiftly, (2.3.9), (2.9.4);

purudamsam: those with manifold action, (1.3.2), (3.1.23)

valgū: handsome, (6.62.5), (6.63.1);

vipanyavaḥ: they who have the light, (3.10.9), (5.61.15)]

88. Indra

Riṣhi: Nodhāḥ Gautamaḥ

8.88.1: We bring Indra with hymns

8.88.2: He gives us many enjoyments

8.88.3: None can stop your giving

8.88.4: This hymn has turned you to us

8.88.5: Your self-law

8.88.6: Become aware of our utterance

Metre: 1,3,5, Bṛhati; 2,4,6, Satobṛhati;

8.88.1:

We bring Indra with hymns (4),

just as milch-cows come to the calves in the cow-stall (3).

He is the achiever of works, and overcomer of foes (1);

he is a treasure and becomes rapturous with the Soma (2).¹

[*navāmahe*: to bring (S), {occurs once in RV}

dasmam: achiever of works;]

8.88.2:

Indra, opulent and with plenitude, we swiftly seek (4,6),

(He is) full of Ray-cows in hundreds and thousands (5).

He dwells in heaven, a lavish giver (1),

and surrounded by might (2);

(He gives us) many enjoyments like a hill (3).²

¹ तं वो दस्मम् ऋतीषहं (1), वसोः मन्दानम् अन्धसः (2),

अभि वत्सं न स्वसरेषु धेनव (3), इन्द्रं गीर्भिः नवामहे (4)

² युक्षं सुदानुं (1), तविषीभिः आवृतं (2), गिरिं न पुरुभोजसम् (3),

क्षुमन्तं वाजं (4), शतिनं सहस्रिणं मक्षु गोमन्तम् (5), ईमहे (6)

[*purubhojasam*: that which gives many enjoyments, (7.9.2);
kṣhumantam: opulent, (2.4.8);
gomantam: full of Ray-cows, (4.1.15)]

8.88.3:

The vast and firm mountains cannot cover you, O Indra (1).
 When you decide to give riches to your adorer like myself (2),
 none can stop you (3).³

[*mināti*: to harm, to stop;
varanta: to cover, (4.6.6);]

8.88.4:

You are a warrior with your will-power and might (1).
 (You overpower) by your might and workings, all things born (2).
 This hymn of illumination to you (3),
 which Gotama brought to birth (5),
 has turned you towards us for our protection (4).⁴

[*vavartati*: turns towards, (8.103.11);
damsanā: actions, (3.9.7), workings, (5.87.8);
majmanā: might, (8.103.2)]

8.88.5:

By your might, you extend beyond the limits of the heaven (1).
 The wide earthly world cannot limit you, O Indra (2).
 By your self-law you uphold (everything) (3).⁵

[*vavakṣhītha*: supported, (3.9.3), uphold, (1.81.5);
vivyācha: to contain, to limit, (3.36.4);
pra ririkṣha: extend beyond, (S);]

³ न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळवः (1),

यद्वित्ससि स्तुवते मावते वसु (2), नकिष्टदा मिनाति ते (3)

⁴ योद्धा असि क्रत्वा शवसोत (1), दंसना विश्वा जाताभि मज्मना (2),

आ त्व अयम् अर्क (3), ऊतये चवर्तति (4), यं गोतमा अजीजनन् (5)

⁵ प्र हि रिरिक्ष ओजसा दिवो अन्तैभ्यः परि (1),

न त्वा विव्याच रज इन्द्र पार्थिवम् (2), अनु स्वधां ववक्षिथ (3)

8.88.6:

When you give your riches to the giver (sacrificer) (2),
no one can hinder you, O Maghavan (1).

O bounteous one, impeller (4),
become aware of our utterance (or potent word) (3),
for the winning of the plenitude (5).⁶

[*uchathasya*: word, utterance, (5.12.3);

bodhi: become aware, (8.43.27);

pariṣṭīh: to envelop, to hinder, (1.65.2)]

89. Indra

Riṣhi: Nṛmedha Āngirasa and Purumedha Āngirasa

8.89.1: Wakeful light

8.89.2: Killer of the non-expression (of truth)

8.89.3: Maruts sing to Indra

8.89.4: Motherly waters spread and flow

8.89.5: You prop the heavens and make earth wide

8.89.6: Beings yet to be born

8.89.7: Produces mature milk from the immature (cows)

Metre: 1,3,7, Bṛhatī; 2,4, Satobṛhatī; 5-6, Anuṣṭup;

8.89.1:

O Maruts, sing to the great Indra (1),

the utter killer of Vṛtra (2).

They, who increase the Truth, brought into birth (4),

the wakeful light (3,6),

a god for the god (5).¹

⁶ नकिः परिष्टिः मघवन् (1), मघस्य ते यत् दाशुषे दशस्यसि (2),
अस्माकं बोधि उच्यस्य (3), चोदिता मंहिष्ठो (4), वाजसातये (5)

¹ बृहदिन्द्राय गायत मरुतो (1), वृत्रहन्तमम् (2),

येन ज्योतिः (3), अजनयन् ऋतावृधौ (4), देवं देवाय (5), जागृवि (6)

[Wakeful light: it is the secret light in (7.76.4) (*gulham jyotiḥ*) or the light in the blinding darkness, (1.100.8)]

8.89.2:

Indra drives away the hostile attacks (1).

He is the killer of the non-expression (of Truth) (2).

He becomes luminous (3).

O vast of lustre and lord of the host of Maruts (5),
the gods labour for your friendship (4).²

[*shastiḥ*: speech, (4.3.15);

ashastihā: slayer of the non-expression (of truth), (8.99.5);

apa adhamat: drives away, (4.50.4);

abhishastiḥ: hostile attacks, (5.3.7)]

8.89.3:

O Maruts, to the great Indra, sing the hymn of wisdom (1).

(He is) Vṛtra-killer and is of a hundred willings (3),
kills Vṛtra with the Vajra having a hundred edges (2,4).³

8.89.4:

O one with forceful mind, your inspired knowledge is vast (2).

Bring it to us forcefully (1).

May the motherly waters flow swiftly spreading (3).

Kill Vṛtra and conquer the Sun-world (4,5).⁴

[Line 3: Recall that Indra releases the waters stopped by Vṛtra]

² अप अधमत् अ॒भि॒श॒स्तीः (1), अ॒श॒स्ति॒हा (2), अ॒येन्द्रो॑ यु॒ष्मि आ अ॒भ॒वत् (3),

दे॒वास्त॑ इन्द्र॒ स॒ख्याय॑ येमिरे॒ (4), बृ॒ह॒त्-भा॒नो मरु॑द्रण (5)

³ प्र॒ व॒ इन्द्रा॑य बृ॒ह॒ते मरु॑तो ब्र॒ह्म अ॑र्चत (1),

वृ॒त्रं ह॑नति (2), वृ॒त्र॒हा श॑तक्र॒तुः (3), व॒ज्रेण॑ श॑तप॒र्वणा॑ (4)

⁴ अ॒भि प्र॑ भ॒र धृ॑ष॒ता (1), धृ॑ष॒न्मनः॑ श्र॒व॑श्चित् ते असत् बृ॒ह॒त् (2),

अ॒र्ष॒न्तु आपो॑ ज॒व॒सा वि॒ मा॒तरो॑ (3), ह॒नो वृ॒त्रं (4), ज॒या स्वः॑ (5)

8.89.5:

O incomparable, you were born for the killing of Vṛtra (1).

You spread the earth wide (2).

You propped up the heaven (3).⁵

[*apūrvya*: incomparable, (3.13.5)]

8.89.6:

Then the yajna was born (1).

Then the joyful songs of illumination were born (2).

Then you surpass all (3),

beings who are born and beings who are yet to be born (4).⁶

[*haskṛti*: the smile, joyful]

8.89.7:

Indra produced the mature (milk) from the immature cows (1).

Indra raised the Sun (to be) in heaven (2).

(Sing) the vast Sāman, pleasing to Indra (4,6,8)

who has joy in the word (7),

and thus clear away all evil by the consuming flames (of chant) (5),
like a blazing fire (3).⁷

[*pakvam*: mature milk of immortality;

Line 1: the same idea with same words is in (1.62.9), (2.40.2), (6.17.6) and (6.72.4). In the Veda, even an entity low in consciousness like stone has immortality completely hidden in it.

Line 2: The same idea is in (1.7.3), (9.107.7), (10.62.3), (10.156.4). In most of us, the source of all light, inner Sun is at the bottom,

⁵ यत् जायथा अपूर्व्यं मघवन् वृत्रहत्याय (1),

तत् पृथिवीम् अप्रथयः (2), तत् अस्तन्ना उत धाम् (3)

⁶ तत् ते यज्ञो अजायत (1), तत् अर्क उत हस्कृतिः (2),

तत् विश्वम् अभिभूरसि (1), यत् जातं यत् च जन्तवम् (4)

⁷ आमासु पक्वम् ऐरय (1), आ सूर्यं रोहयो दिवि (2), धर्मं न (3), सामन् (4),

तपता सुवृक्तिभिः (5), जुष्टं (6), गिर्वणसे (7), बृहत् (8)

covered by darkness. Indra, the God-mind raises the Sun to be in mind (Heaven).

suvṛktibhiḥ: utter clearing away of all evil, (5.25.3);

Line 4: Sāman chant: See (8.29.10) for the power of Sāman.]

90. Indra

Riṣi: Nṛmedha Āngirasa; Purumedha Āngirasa

8.90.1: One with the best bow

8.90.2: You are true

8.90.3: We praise you without hyperbole

8.90.4: You never bow to anyone

8.90.5: You uphold the men of vision

8.90.6: Your actions are our refuge

Metre: 1,3,5, Bṛhatī; 2,4,6, Satobṛhatī

8.90.1:

Indra is invoked in all battles (2).

He is the Vṛtra-killer, and one with best bow (5),

worthy of the luminous rik mantra-s (6).

Accepting our words of wisdom and the Soma-offering (4),
may he increase in us (1,3).¹

[*bhūṣhatu*: to grow, (5.75.1);

ṛchīṣhamah: one worthy of the ṛk mantra, (1.61.1);

paramajyā: one with best bow, (8.1.30)]

8.90.2:

You give the supreme achievements (1).

You are true, you make rulers (2).

We adore (or serve) the son of great might (4),
and are yoked to him who is with many lights (3).²

¹ आ नो (1), बिश्वासु हव्य इन्द्रः समत्सु (2), भूषतु (3),
उप ब्रह्माणि सर्वनानि (4), वृत्रहा परमज्या (5), ऋचीषमः (6)

² त्वं दाता प्रथमो राधसाम् (1), असि असि सत्य ईशानकृत् (2),
तुविद्युमस्य युज्या (3), वृणीमहे पुत्रस्य शर्वसो महः (4)

[*tuvidyumna*: one with many lights, (3.16.3)]

8.90.3:

O Indra, who has joy in the word (2),
we have made this hymn of wisdom-words (1,3),
pertaining to you only without exaggeration (4).
O Lord of steeds, accept this hymn with pleasure (5).
O Indra, yoked to you, we fix our minds (6).³
[*amanmahi*: fix our minds, (5.22.3)]

8.90.4:

O Maghavan, you are true (1).
Even though unbowed, you humble the many Vṛtra-foes (2).
O most mighty thunderer (4),
make the riches to come in front of the giver (3,5).⁴

8.90.5:

O Indra, you are glorious (1).
You are the overcomer of foes and the lord of strengths (2).
You uphold the men of vision (5).
You, the sole one (*eka*), smite the Vṛtra-foes (3),
whom none could oppose or drive away (4).⁵

³ ब्रह्मा त (1), इन्द्र गिर्वणः (2), क्रियन्ते (3), अनतिद्भुता (4),

इमा जुषस्व हर्यश्च (5), योजना इन्द्र या ते अमन्महि (6)

⁴ त्वं हि सत्यो मघवन् (1), अनानतो वृत्रा भूरिं नि कञ्जसे (2),

स त्वं (3), शविष्ठ वज्रहस्त (4), दाशुषे अर्वाञ्च रयिमा कृधि (5)

⁵ त्वमिन्द्र यशा असि (1), ऋजीषी शवसस्पते (2),

त्वं वृत्राणि हंसि (3), अप्रतीनि एक इदनुत्ता (4), चर्षणीधृता (5)

8.90.6:

O powerful one, conscious thinker (1),
 we seek from you riches as if they are our share (2).
 Your actions, which are great, serve as our refuge (3).
 May we enjoy your bliss (4).⁶

[*asuram*: powerful (Rudra), (5.42.11); this word is used for demons (*rākṣhasa-s*) in some places.

sharaṇam: (house) of refuge, (2.3.8), (6.47.8);

ashnavat: enjoy, (1.1.3);

sumnā: bliss, (8.19.4), (8.75.16)]

91. Indra, Apālā and Soma

Riṣhi: Ātreyaḥ Apālā

8.91.1: The lady Apālā on her way

8.91.2: Offers Soma to Indra

8.91.3: Apālā wants to know Indra

8.91.4: May he grant us abundance

8.91.5: The three situations (needing help)

8.91.6: The growths in the three cases

8.91.7: Indra purified Apālā in three ways

Metre: 1-2, Pangktiḥ; 3-7, Anuṣṭup;

8.91.1:

The lady (Apālā) on her way to the river (1),
 saw Soma (creepers) on the way (2).

On bringing it home, she said (3),

'I am going to press you out for Indra (4),

I am going to press you out for Shakra' (5).¹

[*avāyati*: descent (as in *avayātam* in (1.94.12))]

⁶ तमु त्वा नूनम् असुर प्रचैतसं (1), राधौ भागमिव ईमहे (2),

मही-इव कृत्तिः शरणा त इन्द्र प्र (3), तै सुप्ता नौ अश्ववन् (4)

¹ कन्या वाः अवायती (1), सोममपि सुता अविदत् (2),

अस्तं भरन्ति अब्रवीत् (3), इन्द्राय सुनवै त्वा (4), शक्राय सुनवै त्वा (5)

8.91.2:

(Apālā to Indra), “O hero, shining superbly (2),
you go from house to house (1).

This Soma is pressed by the teeth, drink this (3),
mixed with grains, Karambha (4),
the Puroḍāsha (cake) and the utterances” (5).²

8.91.3:

“We wish to know you (1),
but here we know you not (2).

O Soma (indu), flow to Indra (4),
first slowly and then quickly (3)”.³

8.91.4:

May (Indra) repeatedly make us powerful (1);
may he do so abundantly for us (2),
may he make us rich (3).

Hated by the husband and forced to leave (5),
may we be united to Indra (6).⁴

[*yathā*: to go, to leave]

² असौ य एषि वीरको गृहंगृहं (1), विचाकशत् (2), इमं जम्भसुतं पिब (3),
धानावन्तं करम्भिणम् अपूपवन्तम् (4), उक्थिनम् (5)

³ आ च न त्वा चिकित्सामो (1), अधि च न त्वा न इमसि (2),
शनैरिव शनकैरिव (3), इन्द्रायेन्द्रो परि स्रव (4)

⁴ कुवित् शकत् (1), कुवित् करत् (2), कुवित् नः बस्यसः करत् (3),
कुवित् (4), पतिद्विषो यतीः (5), इन्द्रेण संगमामहै (6)

8.91.5:

The three are the important places (needing help) (1).
 O Indra, you make them to have growth (namely) (2),
 the top part of my father's head (3),
 his field (subtle body) (4),
 and my body (5).⁵

[Line 3: *tatasya shirah*: the subtle extension of head which is the source of new ideas. For S, it is bald head;

Line 4: the subtle body of father. For S, it is his agricultural land]

8.91.6:

You make all these to have a growth (4),
 the body which is our (father's) (1),
 next, this my body (2),
 and the (upper part of) head of my father (3).⁶

[*romasha*: growth, see (8.31.9)]

8.91.7:

Indra purified Apālā in the three ways (5),
 (namely) by the space of fast movement (as that) of chariot (1),
 by the space of slow movement as that of cart (2),
 by the space of yoking (3).
 (Indra) made for her a luminous skin (4,6).⁷

[*khe*: space, (8.77.3);

sūrya-tvacha: skin with the lustre of Sun; a luminous body]

[This sūkta gives the experience of the lady R̥shi Apālā, the daughter of Atri R̥shi. This is her only sūkta in RV. As stated in

⁵ इमानि त्रीणि विष्टपा (1), तानि इन्द्र वि रौह्य (2),
 शिरः ततस्य (3), उर्वराम् (4), आत् इदं म उपोदरे (5)

⁶ असौ च या न उर्वरा (1), आत् इमां तन्वं मम (2),
 अथौ ततस्य यत् शिरः (3), सर्वा ता रौमशा कृधि (4)

⁷ खे रथस्य (1), खेऽनसः (2), खे युगस्य (3), शतक्रतो (4),
 अपालाम् इन्द्र त्रिः पूत्वी (5), अकृणोः सूर्यत्वचम् (6)

verse 4, she has been deserted by her husband. One day, she comes across the rare Soma plant. She is eager to offer it to Indra. She crushes it by the teeth, adds the infusions to it and calls Indra. Indra hears her call, comes and gives three boons. The first boon asked by Apāla is the growth of the subtle space above the head of her father, which is the source of new ideas, intuitions etc. Clearly he has been uncreative and unimaginative. The second boon is for the growth of father's subtle body having powers such as will-power, patience, etc., so that he makes his creative ideas take proper shape. The third boon is to give beauty and lustre to her own body.

Indra uses three movements to give the needed help. The fast symbolic movement of the car energises the head of her father making it creative. The second movement strengthens the subtle body, clearly a task which needs time and patience, like the movement of a cart. By yoking his own power to her, he gives her a luminous body or luminous skin, the third boon.]

92. Indra

Riṣhi: Shruta-kakṣhaḥ Āgirasah; Su-kakṣhaḥ Āgirasah

- 8.92.1: He is a universal force**
- 8.92.2: Worthy of praises**
- 8.92.3: We labour (harmoniously) with surrender**
- 8.92.4: Soma offered with perfect discernment**
- 8.92.5: Riks increase (his power) in us**
- 8.92.6: He has become all the worlds**
- 8.92.7: O Indra, impel forward your protection**
- 8.92.8: None can oppose him**
- 8.92.9: Teach us about getting felicities**
- 8.92.10: Come near us**
- 8.92.11: Those who want to destroy knowledge**
- 8.92.12: Become joyful with our utterances**
- 8.92.13: Human nature is for satisfaction of desires**
- 8.92.14: One opposed to demonic powers**
- 8.92.15: Thoughts of Puramdhi**
- 8.92.16: Make us joyful**

- 8.92.17: Soma is the giver of *ojas* (might)
 8.92.18: Felicities given to all doers of work
 8.92.19: Our words praise Soma
 8.92.20: In him is all glory and beauty
 8.92.21: Extended the conscious yajna
 8.92.22: Soma enters you as rivers enter sea
 8.92.23: Wakeful
 8.92.24: Soma empowers the planes of consciousness
 8.92.25: Sing about the splendour
 8.92.26: Soma sufficient to Indra
 8.92.27: Our words reach you anywhere
 8.92.28: You are one who seeks heroes
 8.92.29: Gifts established by founders of things
 8.92.30: Do not become slothful
 8.92.31: Designs of the elder gods (opposed to truth)
 8.92.32: You are ours, we are yours
 8.92.33: Your friends, the singers, serve you
 Metre: 1, Anuṣṭup; 2-33, Gāyatrī

8.92.1:

Sing (the hymns) to Indra in front (2),
 who drinks the Soma-food (1).

He, the doer of hundred deeds, is a universal force (3).

He is lavish to all men of vision (4).¹

[*pra*: in front, (5.10.1);

saha: force, (8.102.5), (everywhere);

vishvāsāham: *vishva-saham* (pada): universal force, (6.19.11), (6.44.4)
 etc.]

¹ पान्त॒मा चो॒ अन्ध॑स॒ (1), इन्द्र॑म॒भि प्र गा॑यत (2),
 वि॒श्वासा॑हं श॒तक्र॑तुं (3), मंहि॑ष्ठं च॒र्षणी॑नाम् (4)

8.92.2:

Proclaim him as Indra (3),

who is invoked by all, lauded by all (1).

He is worthy of the praises, hears things eternal (2).²

[*sanashrutam*: (alt.) who has the inspired knowledge of things eternal, (3.11.4)]

8.92.3:

Indra gives, dancing, the great plenitude to us (1),

we labour (harmonizing) for great things (3),

in a state of surrender (2).³

[*ā yamat*: to labour for harmonization, (9.44.5);

nṛtuḥ: dancer, (5.52.12), (8.38.7);

abijñu: praying with bended knees;]

8.92.4:

O Indu, the handsome Indra drinks the Soma-delight,

mixed with infusions (1,3),

offered by the aspirant with perfect discernment (2).⁴

[*prahoṣhi*: to offer, (6.44.14);

prahoṣhiṇaḥ: offerers (aspirants)]

8.92.5:

To Indra sing the illumined riks so that he drinks the Soma (1).

That certainly increases (his power in us) (2).⁵

8.92.6:

The God (Indra), having drunk the rapturous Soma (1),

has become all the worlds, by his divine might (3,2).⁶

² पुरुहूतं पुरुष्टुतं (1), गाथान्यं सनश्नुतम् (2), इन्द्र इति ब्रवीतन (3)

³ इन्द्र इवो महानां दाता वाजानां नृतुः (1), महौ अभिज्ञु (2), आ यमत् (3)

⁴ अपादु शिप्रि अन्धसः (1), सुदक्षस्य प्रहोषिणः (2), इन्द्रोः इन्द्रो यवाशिरः (3)

⁵ तम्बभि प्र अर्चतेन्द्रं सोमस्य पीतये (1), तदित् हि अस्य वर्धनम् (2)

⁶ अस्य पीत्वा मदानां देवो (1), देवस्य ओजसा (2), विश्वाभि भुवना भुवत् (3)

[*bhuvat*: to become (or to manifest), (8.19.37), (8.71.15);

Line 3: (alt.) has conquered all the worlds (S)]

8.92.7:

Impel forward for your protection (3),

Indra who overcomes foes forever (1).

He pervades all the hymns (2).⁷

[*āyatam*: spread widely, pervade;

satrāsāham: overcomes all foes or obstacles forever, (3.34.8), (1.79.6)]

8.92.8:

He, the Soma-drinker is a warrior whom none can oppose (1),
and none can harm (2).

He is the leader whose will cannot be stopped (3).⁸

[*avārya-kratu*: whose will cannot be held back;

avāri: to hold back, (4.6.7)]

8.92.9:

O Indra, knower, one worthy of riks (2),

teach us about getting many felicities (1).

Protect our riches (obtained) from the realm beyond (3).⁹

[*pārye*: from the realm beyond, (6.17.14), (9.1.7)]

8.92.10:

O Indra, may you come near us (1),

with your impulsions for our getting plenitude in hundreds (2),

or the plenitude in thousands (3).¹⁰

⁷ त्यमु वः सत्रासाहं (1), विश्वासु गीर्षु आर्यतम् (2), आ च्यावयसि ऊतये (3)

⁸ युध्मं सन्तम् अनर्वाणं सोमपाम् (1),

अनपच्युतम् (2), नरम् अवार्य-क्रतुम् (3)

⁹ शिक्षा ण इन्द्र राय आ पुरु (1), विद्वाँ ऋचीषम् (2), अवा नः पार्ये धने (3)

¹⁰ अतश्चिदिन्द्र ण उप आयाहि (1), शतवाजया इषा (2), सहस्रवाजया (3)

8.92.11:

Let us move from the thoughts to the illumined thinkers (1).
O Shakra, let us conquer in battles with your steeds those (2),
who want to destroy knowledge, O thunderer (2).¹¹

[*dhīvata*: illumined thinkers, (6.55.3);

godare: those who destroy (*dare*) the knowledge (*go*); cleaver of mountains (S);]

8.92.12:

O one of a hundred willings (1),
we make you joyful with our utterances (3),
just as cattle rejoice in the pasture (2).¹²

8.92.13:

O one of a hundred willings (2),
all human nature is for the satisfaction of desires (1).
O Vajrin, let us come (to satisfy) our aspirations (2).¹³

[*āshasaḥ*: aspirations, (5.32.11);

anukāma: satisfaction of desire, (1.17.3);]

8.92.14:

O son of strength, opposed to the demonic powers (2),
the objects for these desire-satisfying persons are in you (1,3).
Hence none can surpass you (2).¹⁴

[*kāmakāṭayaḥ*: those who want to satisfy desires (S).

avṛtran: opposed to Vṛtra-s, the demonic powers;]

¹¹ अयाम् धीवतो धियो (1), अवीद्भिः शक्र (2), गोदरे जयेम पृत्सु वज्रिवः (3)

¹² वयमुं त्वा शतक्रतो (1), गावो न यवसेषु (2), आ उक्थेषु रणयामसि (3)

¹³ बिधा हि मर्त्यत्वना अनुकामा (1), शतक्रतो (2),

अगन्म वज्रिन् आशसः (3)

¹⁴ त्वे सु (1), पुत्र शवसो अवृत्रन् (2), कामकातयः (3),

न त्वाम् इन्द्र अतिं रिच्यते (4)

8.92.15:

O showerer, protect us with the thoughts of Puramdhi (1,4),
which are most bounteous (2),
which chase (foes) with their terror (3).¹⁵

[*puram-dhi*: many-thoughted Goddess, tenant of the inner city,
(7.9.6), (8.69.1)]

8.92.16:

O Shatakratu, O Indra (1),
just as you become joyful (3),
with the luminous and rapturous Soma (2),
make us also joyful (4).¹⁶

8.92.17:

The rapture is most full of richly varied listenings (1,4).
(You are) the giver of *ojas* (3),
and the utter killer of Vṛtra, O Indra (2).¹⁷

8.92.18:

O truth, O drinker of Soma, we know (1,3),
what riches you have given, O Vajrin (2),
to all the doers of work, O strong doer (4).¹⁸

[*kṛṣṭayaḥ*: doers of work, (1.36.19), (8.103.3);
dasma: strong doer, (7.3.4), powerful in action, (8.74.7)]

¹⁵ स नो वृषन् (1), सनिष्ठया (2), सं घोरया द्रविद्वा (3),
धियो अविद्धि पुरंध्या (4)

¹⁶ यस्तै नूनं शतक्रतो इन्द्र (1), युष्मिन्मो मदः (2), तेन नूनं मदं (3), मदेः (4)

¹⁷ यस्तै चित्रश्रवस्तमो (1), य इन्द्र वृत्रहन्तमः (2),
य औजो-दातमो (3), मदः (4)

¹⁸ विद्या (1), हि यः तै अद्रिबः त्वादन्तः (2), सत्य सोमपाः (3),
विश्वांसु दस्म कृष्टिषु (4)

8.92.19:

Let our words praise in affirmation on every side (2),
the Soma pressed out for the delight of Indra (1).
May the singers sing the luminous rik mantra-s (3).¹⁹

8.92.20:

We invoke Indra for (the drink of) pressed out Soma (3).
In him are all the glory and beauty (1).
He rejoices in the seven presences (of gods) (2).²⁰
[*samsadi*: presences, (1.94.1);
adhi: high up, (1.36.11)]

8.92.21:

The gods extended the conscious yajna (2),
with three infusions of Soma (1).
May our lauds increase (them) (3).²¹
[*trikadrukeṣhu*: three infusions, (1.32.3), (8.13.18)]

8.92.22:

Let the Soma delight enter you (1),
as the rivers enters the sea (2).
None surpasses you, O Indra (3).²²

¹⁹ इन्द्राय मत् वने सुतं (1), परिं शोभन्तु नो गिरः (2),

अर्कम् अर्चन्तु कारवः (3)

²⁰ यस्मिन् विश्वा अधि श्रियो (1), रणन्ति सप्त संसदः (2),

इन्द्रं सुते हवामहे (3)

²¹ त्रिकद्रुकेषु (1), चेतनं देवासौ यज्ञमत्तत (2), तमिद्वर्धन्तु नो गिरः (3)

²² आ त्वा विशन्तु इन्दवः (1), समुद्रमिव सिन्धवः (2),

न त्वामिन्द्र अतिं रिच्यते (3)

8.92.23:

O showerer of gifts, O wakeful one (2,4),
by your might, you attained the drinking of Soma (1,3),
which enters your body (or belly) (5).²³

[*vivyaktha*: all-pervading; attained; (occurs once)]

8.92.24:

O Indra, O Vṛtra-killer,
may the Soma be sufficient for your bodies (1).
May the delights be sufficient for (empowering) the planes (2).²⁴

[*kukṣhayaḥ*: bodies, stomachs
dhāma: planes of manifestation;]

8.92.25:

Shrutakakṣha sings to the splendour of Indra (2,4),
for ready and sufficient life-energies (1),
and ray-cows (3).²⁵

[*dhāmne*: splendour, (5.48.1)]

8.92.26:

O Indra, in the Soma-delight pressed out by us (2),
may you obtain sufficient satisfaction (1,3).
May (the Soma) be sufficient for you, O Shakra (4),
who (gives) gifts of delight (5).²⁶

[*aram*: ready and sufficient, (1.66.3); sufficient, (6.13.4), excellently, (7.7.6);

²³ विव्यक्तं महिना (1), वृषन् (2); भक्षं सोमस्य (3),
जागृवे (4), य इन्द्र जठरैषु ते (5)

²⁴ अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् (1), अरं धामभ्य इन्द्रवः (2)

²⁵ अरम् अश्वाय (1), गायति श्रुतकक्षो (2), अरं गवे अरम् (3), इन्द्रस्य धाम्ने (4)

²⁶ अरं हि ष्मा (1), सुतेषु णः सोमेषु इन्द्र (2),
भूषसि (3), अरं ते शक्र (4), दावने (5)

davane: see (8.7.27), (8.70.12);

bhūṣhati: to get satisfaction; to get growth, (5.75.1); (growth of Indra-powers in us)]

8.92.27:

May our words reach you, O thunderer (2),
even if you are in the realm beyond (or far-off) (1).
Gladly do we come to you (3).²⁷

[*aram gamāma*: gladly (or excellently), do we come, (10.9.3)]

8.92.28:

Thus you are a hero and also firm (2).
You are the one who seeks heroes (1).
Thus your mind is celebrated (by us) (3).²⁸

[*rādhya*: celebrated, (1.116.11)]

8.92.29:

O many-treasured one (2),
all your gifts are established by the Founders of things (1,3).
O Indra, be our companion (4).²⁹

[*dhāyi*: established, (4.7.1);

dhātṛbhiḥ: by the Founders of things, (4.7.1)]

8.92.30:

O Lords of plenitude, become rapturous (2),
with the knowledge-rays of Soma (3).
Do not become slothful like a slothful priest (1).³⁰

²⁷ परा॒का॒ता॒त् (1), चित् अ॒द्रि॒वः त्वां न॑क्षन्त नो गिरः (2),
अ॒रं ग॒मा॒म ते व॒यम् (3)

²⁸ ए॒वा हि अ॒सिं वी॒र॒युः (1), ए॒वा शू॒र उ॒त स्थि॒रः (2), ए॒वा ते रा॒ध्यं म॒नः (3)

²⁹ ए॒वा रा॒तिः (1), तु॒वी॒म॒घ (2), वि॒श्वे॒भिः धा॒यि धा॒तृभिः (3),
अ॒धां चि॒दिन्द्र मे॒ सचा॑ (4)

³⁰ मो षु ब्र॒ह्मे॒वं तन्द्र॒युः भुवो॑ (1), वा॒जा॒नां प॒ते म॒त्स्वा (2), सु॒तस्य॒ गोम॑तः (3)

8.92.31:

May the designs of the (elder) gods who prowl at night (2),
not obstruct us, O Indra (1,3).

Yoked to you, may we conquer them (4).³¹

[*sūrah*: luminous powers who work against truth. They are referred as *pūrve devāḥ*, elder gods; (10.87.2) refers to them as gods of ignorance who kill (*mūradevān*); they are the gods of falsehood (*anṛta-devāḥ*), (7.104.14); the lust-worshippers, (*shishna-devāḥ*, (7.21.5), (10.99.3);)

ādishaḥ: designs, (6.4.5), (8.60.12)]

8.92.32:

O Indra, with you as our ally, we respond to the confronters (2).

You are ours; we are yours (3).³²

[*sprdhah*: confronters, (6.5.6)]

8.92.33:

O Indra, your friends, singers, serve you (1),

They desire you and hymn you repeatedly (2),

they all serve you (3).³³

[*nonuvata*: those who chant, (4.22.4);

tvāyavaḥ: those who desire you, (10.91.9)]

³¹ मा न इन्द्र अभि (1), आदिशः सुरो (2), अक्तुषु आ यमन् (3),

त्वा युजा बनेम तत् (4)

³² त्वयेत् इन्द्र युजा वयं (1), प्रति ब्रवीमहि स्पृथः (2),

त्वम् अस्माकं तव स्मसि (3)

³³ त्वामिद्धि (1), त्वायवो अनु-नोनुवतः (2), चरान् सखाय इन्द्र कारवः (3)

93. Indra and Rbhus

Riṣhi: Sukakṣhaḥ Āngirasah

- 8.93.1: O Sun, you rise up
- 8.93.2: Ninety-nine cities
- 8.93.3: Indra milks the Ray-cows
- 8.93.4: You have ascended as the Sun
- 8.93.5: Lord of existence
- 8.93.6: You go to all Soma offerings
- 8.93.7: We enrich Indra
- 8.93.8: He is created for giving gifts
- 8.93.9: The collection of hymns is powerful like Vajra
- 8.93.10: He has joy in the word
- 8.93.11: None can impair your self-empire
- 8.93.12: Heaven and Earth serve you
- 8.93.13: Placed the knowledge in the Ray-cows
- 8.93.14: Gods became terrified of Ahi
- 8.93.15: Indra has no enemies from birth
- 8.93.16: I bring Indra to you
- 8.93.17: Thoughts on the mental knowledge
- 8.93.18: He listens to our yearnings
- 8.93.19: How do you make us joyful?
- 8.93.20: Lord of Niyutvan steeds
- 8.93.21: The awakened giver
- 8.93.22: The advent of gods
- 8.93.23: To increase Indra in the yajna
- 8.93.24: Golden-maned steeds
- 8.93.25: The grass seat is spread out
- 8.93.26: Indra establishes ecstasy in the giver
- 8.93.27: I establish Indra-power
- 8.93.28: Bring us the most blissful impulses
- 8.93.29: All things needed for a happy journey
- 8.93.30: Be gracious to us
- 8.93.31: Come to the Soma-offering
- 8.93.32: You know in two ways

8.93.33: Come with steeds**8.93.34: Rbhus, the divine artisans****Metre: Gāyatrī****8.93.1:**

O Sun, repeller of foes, you rise up (1,4).

You have riches of inspired knowledge (2).

O mighty one, you have the divine powers of work (3),¹

[*astāraḥ*: repeller of foes, (1.64.10) (KS);

naryaḥ: powers of godhead, (5.41.9);

naryā-apasam: divine powers of work; *gha*: it is well-known;

shruta-magha: riches (*magha*) of knowledge (*shruta*)]

8.93.2:

With the might of his arms he shattered ninety-nine cities (1).

The Vṛtra-killer smote Ahi (the snake demon) (2).²

[Line 1: destroying ninety-nine cities of hostiles indicate that the destruction is not complete.

Line 2: Ahi and Vṛtra refer to the different aspects of the same demon.]

8.93.3:

May Indra, our benign friend (1),

milk for us in a wide stream (3),

the life-energies, Ray-cows and grains (2).³

[*go*: cow; a ray of mental knowledge

yava: grain; physical knowledge, see (8.70.12)]

¹ उत् घ इद्भि (1), श्रुतामघं (2), वृषभं नर्यापसम् (3),
अस्तारम् एषि सूर्य (4)

² नव यो नवतिं पुरो बिभेद बाह्वोजसा (1), अहिं च वृत्रहा अवधीत् (2)

³ स न इन्द्रः शिवः सखा (1), अथावत् गोमत् यवमत् (2), उरुधरिव दोहते (3)

8.93.4:

O Vṛtra-slayer, whatever you, as the Sun, have ascended to (1),
all that is under your control, O Indra (2).⁴

[*vashe*: under your control, (9.86.28);

ut-agāḥ: to ascend;

Here Indra is described as having the power of Sun. Just as Sun brings under his control all that is seen by him, Indra does the same as he ascends each step in the ladder of existence.]

8.93.5:

O Lord of existence, when you have grown greatly (1),
then you think that you will not die (2).

This is indeed the truth of yourself (3).⁵

8.93.6:

O Indra, you go to all the Soma-offerings (1,3),
whether the Soma is pressed out nearby or faraway (2).⁶

8.93.7:

We enrich Indra, who killed the great Vṛtra (1,2).

The mighty one becomes the showerer of gifts (3).⁷

[*vājayāma*: we enrich, (1.4.9)]

⁴ यदथ कत् च वृत्रहन् उदगा अभि सूर्य (1), सर्वं तदिन्द्र ते वशं (2)

⁵ यत् वा प्रवृद्ध सत्पते (1), न मरा इति मन्यसे (2), उतो तत् सत्यमित् तव (3)

⁶ ये सोमांसः (1), परावति ये अवावति सुन्विरे (2),

सर्वान् ताँ इन्द्र गच्छसि (3)

⁷ तमिन्द्रं वाजयामसि (1), महे वृत्राय हन्तवे (2), स वृषा वृषभो भुवत् (3)

8.93.8:

Indra is created for giving gifts (1),
 He is most mighty and is placed in the midst of rapture (2,3).
 He is luminous energy with the rhythm of truth (4).
 He is full of Soma-delight (5).⁸

[*shlokī*: rhythm of truth, (5.82.9);
dyumnī: luminous energy, (1.36.8); *somyah*: see (8.95.8)]

8.93.9:

The collection of hymns (is powerful) like Vajra (1).
 He is strong and overcomes foes (2).
 He is a carrier (of gifts), sublime and invincible (3).⁹
 [Line 1: Vajra is the power of light (lightning) and sound
 (thunderer);
vavaksha: carries, (4.7.11);
r̥shva: sublime, (3.5.5); *sambhṛta*: collection;
astṛtam: unconquerable, (1.140.8);]

8.93.10:

Indra has joy in the Words and is voiced by our word (2).
 O Indra, make our path easy in the midst of calamities (1).
 O Maghavan, you are the controller (3).¹⁰
 [*durge*: difficult passages, calamities]

8.93.11:

None can impair your designs (or commands) (1).
 Even a god or people with the unseizable Ray (3),
 (cannot impair) your self-empire (2).¹¹

⁸ इन्द्रः स दामने कृत (1), ओजिष्ठः (2), स मदं हितः (3),
 युष्मि श्लोकी (4), स सोम्यः (5)

⁹ गिरा बज्रो न संभृतः (1), सबलो अनपच्युतः (2), ववक्ष ऋष्वो अस्तृतः (3)

¹⁰ दुर्गे चिन्नः सुगं कृधि (1), गृणान इन्द्र गर्बणः (2), त्वं च मघवन् वशः (3)

¹¹ यस्य ते नू चित् आदिशं न मिनन्ति (1), स्वराज्यम् (2),
 न देवो न अधिगुः जनः (3)

[*adhriḡuḥ*: one with unseizable (*adhri*) Ray (*ḡuḥ*), (8.60.17)]

8.93.12:

O handsome one, the two divine (powers), heaven and earth (3),
serve your strength (2).

No darkness can cover you (1).¹²

8.93.13:

You only have placed the luminous milk of knowledge (1,3),
in the black, red and spotted ray-cows (2).¹³

8.93.14, 8.93.15:

All the gods were scattered in various directions (2),
(unable to withstand) the flaming energy of Ahi (1).

They became (fearful) of the force of the beast (3).

Then my Indra was the repeller (4).

The Vṛtra-killer put forth his manly might (5),

he who is invincible and has no enemies from birth (6).^{14,15}

[*vi akramuḥ*: went away in various ways;

tvīṣaḥ: flaming energies, (8.43.3); *amaḥ*: force, (5.56.3)]

8.93.16:

To you, my fellow strivers, I bring (2),

(him) with inspired knowledge, the utter killer of Vṛtra (1),

and one with the might of an army (3),

for obtaining great riches (or achievements) (4).¹⁶

¹² अथा ते अप्रतिष्कृतं (1), देवी शुष्मं सपर्यतः (2), उभे सुशिप्र रोदसी (3)

¹³ त्वमेतत् अंधारयः (1), कृष्णासु रोहिणीषु च परुष्णीषु (2), रुशत् पर्यः (3)

¹⁴ वि यत् अहेः अथ त्विषो (1), विश्वे देवासो अक्रमुः (2),

विदत् मृगस्य ताँ अमः (3)

¹⁵ आदु मे निवरो भुवत् (4), वृत्रहा अदिष्ट पौंस्यम् (5),

अजातशत्रुः अस्तृतः (6)

¹⁶ श्रुतं वो वृत्रहन्तमं (1), प्र शर्थं (2), चर्षणीनाम् आ शुषे (3), राधसे महे (4)

[*ā shuṣhe*: I bring;]

8.93.17:

O one who has many names and one called by many (2),
when you come to Soma sacrifices again and again (3),
may we have thoughts about the mental knowledge (1).¹⁷

[Line 1: (alt.) cow-desiring mind (S);

gavyayā: the herd of the Rays of mental knowledge (Ray-cows)]

8.93.18:

May Indra with an awakened mind be with us (1).
(He is) the Vṛtra-killer, one with many Soma offerings (2),
May Shakra listen to our yearnings (3).¹⁸

[*āshishah*: yearnings, (7.17.5);]

8.93.19:

O showerer, by what (law of yours) (1,3),
do you make us rejoice with your protections (2)?
By what (law) do you bring (the riches) to your adorers (4)?¹⁹

[*kayā*: by what (law of yours), (7.8.3)]

8.93.20:

At whose Soma pressings does the showerer (1),
the Vṛtra-killer, rejoice with the Soma-drink (3)?
He, the mighty, is the lord of the Niyutvan steeds (2).²⁰

¹⁷ अ॒या धि॒या च॑ ग॒व्य॒या (1), पुरु॑णाम॒न् पुरु॑ष्टुत (2),

यत् सोमै॑सोम॒ आभ॑वः (3)

¹⁸ बो॒धि॒त् म॑ना इ॒त् अ॑स्तु नो (1), वृ॒त्र॒हा भूरि॑-आ॒सुतिः॑ (2),

शृ॒णोतु॑ श॒क्र आ॒शिष॑म् (3)

¹⁹ क॒या त्वं॑ (1), न॑ ऊ॒त्या अ॒भि प्र॑ म॒न्दसे॑ (2),

वृ॒षन् (3), क॒या स्तो॒तृभ्य॑ आ भ॑र (4)

²⁰ क॒स्य॑ वृ॒षा सु॒ते स॒र्वा (1), नि॒यु॒त्वान् वृ॒षभो॑ (2), रण॑त् वृ॒त्र॒हा सोम॑पीतये (3)

8.93.21:

Rejoicing, bring us the felicities in thousands (2,1,3).

You alone are able to give to the awakened sacrificer (4).²¹

[*prayantā*: you alone are able to give, (1.51.14)]

8.93.22:

The aspirants along with their wives go to the Soma-offering (1),
for the advent of gods (2).

The remains of the Soma goes to the waters (3).²²

8.93.23:

The invoking priests increase Indra in the pilgrim yajna (1).

They go to the *avabhṛta* rite by their might (2).²³

[*iṣṭāḥ*: offerings, (10.82.2);

achchha: (go) towards, (1.71.3);

asṛkṣhata: to take leave of]

8.93.24:

The two golden-maned steeds are enjoying together (1).

They bring him (Indra) to the delight placed here (2).²⁴

[*prayah*: delight, (8.19.22), (8.74.14)]

²¹ अभी षु णः त्वं रयिं (1), मन्दसानः (2),

सहस्रिणम् (3), प्रयन्ता बोधि दाशुषे (4)

²² पत्नीवन्तः सुता इम उशन्तो यन्ति (1),

वीतये (2), अपां जग्मिः निचुम्पुणः (3)

²³ इष्टा होत्रा असृक्षत इन्द्रं वृधासौ अध्वरे (1), अच्छ अवभृथम् ओजसा (2)

²⁴ इह त्या सधमाया हरी हिरण्यकेश्या (1), वोळ्हाम् अभि प्रयो हितम् (2)

8.93.25:

The pressed 'out Soma-delight is (ready) here (1),
and the grass seat spread out, Agni (2).

O Agni, bring Indra to those who laud you (3).²⁵

[*vibhāvaso*: Agni; you who shines out with your lustres, (10.140.1)]

8.93.26:

The singers sing the luminous rik mantra-s (3).

In the giver, may Indra establish ecstasy (2),
the discernment and the luminous planes (1).²⁶

[*rochanā*: luminous planes with various powers, (6.7.7)]

8.93.27:

I establish the Indra-power (1),

and all the utterances (in the devotees), O Indra (2).

O Indra, be gracious to those who laud you (3).²⁷

[*mṛṣaya*: be gracious, (8.44.28)]

8.93.28:

O Indra, bring us the most blissful impulsions and energy (1),
if you are gracious to us, O Indra (2).²⁸

[*ūrjam*: energy, (8.72.16);

bhadram-bhadram: most blissful;]

²⁵ तुभ्यं सोमाः सुता इमे (1), स्तीर्णं बर्हिः (2),

विभावसो स्तोतृभ्य इन्द्रमा वंह (3)

²⁶ आ ते दक्षं वि रौचना (1), दधत् रत्ना वि दाशुषे (2), स्तोतृभ्य इन्द्रमर्चत (3)

²⁷ आ तै दधामि इन्द्रियम् (1), उक्था विश्वा शतक्रतो (2),

स्तोतृभ्य इन्द्र मृळय (3)

²⁸ भद्रंभद्रं न आ भर इषम् ऊर्जं शतक्रतो (1), यदिन्द्र मृळयासि नः (2)

8.93.29:

Bring us all the things (needed) for a happy journey, O Indra (1),
if you are gracious to us, O Indra (2).²⁹

8.93.30:

Bearing the pressed out Soma, we invoke you, O Indra (1),
if you are gracious to us, O Indra (2).³⁰

[*vṛtrahantama*: the utter killer of Vṛtra; Indra]

8.93.31:

O Lord of rapture (2),
come with your steeds to the pressed out Soma-delight (1),
come with your steeds to the pressed out Soma (3).³¹

8.93.32:

O Indra, one of a hundred willings (2),
you are known in the two ways, O utter killer of Vṛtra (1).
Come with your steeds to the pressed Soma (3).³²

[*dvitā*: two-fold, the double principle of human and divine; the
immortal in mortals, (8.71.11); also (8.84.2)]

8.93.33:

O Indra, you are the drinker of these Soma-delights (1).
Come with your steeds to the pressed Soma (2).³³

²⁹ स नो विश्वानि आ भर सुवितानि शतक्रतो (1), यदिन्द्र मृळयांसि नः (2)

³⁰ त्वामित् वृत्रहन्तम सुतावन्तो हवामहे (1), यदिन्द्र मृळयांसि नः (2)

³¹ उप नो हरिभिः सुतं याहि (1), मंदानां पते (2), उप नो हरिभिः सुतम् (3)

³² द्विता यो वृत्रहन्तमो विद (1), इन्द्रः शतक्रतुः (2), उप नो हरिभिः सुतम् (3)

³³ त्वं हि वृत्रहन् एषां पाता सोमानाम् असिं (1), उप नो हरिभिः सुतम् (2)

8.93.34:

For getting us the impulsions, may Indra bring us (1),
Rbhukṣhan and Rbhu (2).

May Indra bring us also Vāja for giving us riches (3).³⁴

[*rbhukṣhan*: the eldest of the three Rbhus;

vājīnam: Vāja, the youngest Rbhu;

rbhum: (line 2): the middle Rbhu;

vājī: Indra; one with plenitude;

Rbhu-s, the skilled Divine artisans, are three brothers with names Rbhukṣhan, Vibhva and Vāja. They are humans who have attained their divinity by askesis (*tapas*). They are the sons of Sudhanvan. Dhanva is the arid land without water. By accepting the descending divine Rays, it becomes Sudhanvan (fair-arid land). Rbhu the eldest by the intellect and by the activity builds forms conforming to immortality. Vibhva brings out its extension. Vāja brings out the plenitude of the divine light and substance. For details, see RV hymns (1.20, 4.33-37) etc.]

³⁴ इन्द्र इषे ददातु न (1), ऋभुक्षणम् ऋभुं (2), रयिम् वाजी ददातु वाजिनम् (3)

Anuvāka 10: Sūkta-s (94-103)

[This anuvāka has 10 sūkta-s with 141 mantra-s. Sūkta 94 is to Maruts, 102 and 103 are to Agni, 101 to several gods and the remaining six sūkta-s are to Indra with one or two mantra-s for other deities.]

94. Maruts

Riṣhi: Binduḥ Āngirasah; Pūtadakṣhaḥ

- 8.94.1: The cow that suckles all**
- 8.94.2: Laws of activities of Gods**
- 8.94.3: Aspirants invite Maruts**
- 8.94.4: Maruts, the self-ruling lords**
- 8.94.5: Soma in the three seats**
- 8.94.6: Soma rich in light**
- 8.94.7: Masters, manifest the light and the force**
- 8.94.8: The gods have potent powers by the self**
- 8.94.9: Wide extension to all mortals**
- 8.94.10: Maruts with pure discernment**
- 8.94.11: Made firm the earth and heaven**
- 8.94.12: I call them for drink of Soma-delight**
- Metre: Gāyatrī**

8.94.1:

This is the cow that suckles all from its teats (1).

She is the mother of the Maruts,

the Lords of fullness and seekers of the inspired knowledge (2).

She is under the yoke and a bearer of the chariots (3).¹

[*gauḥ*: cow, the *chit-shakti* from which all conscious knowledge is derived. See also verse 6.]

¹ गौर्ययति (1), मरुतां श्रवस्युः माता मघोनाम् (2), युक्ता बह्वी रथानाम् (3)

8.94.2:

This is she in whose lap the gods (1),
have established the laws of their activity (2);
(established) the Sun and Moon for vision (3).²

8.94.3:

All of us who aspire (1),
and who do the works of sacrifice (3),
invite in ourselves forever (2),
the Maruts for the drinking of the Soma-delight (4).³
[*gr̥nanti*: to declare; to invite]

8.94.4:

This is the Soma that has been pressed-out (1).
Of this the Maruts the self-ruling lords drink (2);
the Ashvins (also drink the Soma) (3).⁴

8.94.5:

Mitra, Aryaman and Varuṇa drink of this (1,3),
which is purified by the extension in matter (2).
The Soma is established in the three seats of our being (4).
It has with it the daughter of the worlds (5).⁵
[*jāvataḥ*: *jā* refers to the Mother or daughter; it is the 'cow'
in verse 1 and *gomata* in verse 6.]

² यस्यां देवा उपस्थैः (1), ब्रता विश्वे धारयन्ते (2), सूर्यामासां हृशे कम् (3)

³ तत् सु नो विश्वे अर्य (1), आ सदा गृणन्ति (2),

कारवः (3), मरुतः सोमपीतये (4)

⁴ अस्ति सोमो अयं सुतः (1), पिबन्ति अस्य मरुतः उत स्वराजो (2),
अग्निना (3)

⁵ पिबन्ति मित्रो अर्यमा (1), तनां पूतस्य (2),
वरुणः (3), त्रिषधस्थस्य (4), जावतः (5)

8.94.6:

On his acceptance of this pressed Soma, rich in light (1,3),
Indra has the intoxication of joy in the dawn (2,4,6),
as the priest of offering (5).⁶

[*gomata*: rich in light (*go*);
joṣham: acceptance;]

8.94.7:

What is the light and the force
that the seers have manifested (1)?
Purified in discernment (6),
they cross over those who assail them (2,4),
just as one crosses the flowing waters (3,5).⁷

[*sridhaḥ*: opposers, (1,36.7);
aṛṣhanti: to flow;
sūrayaḥ: illumined seers; masters of solar knowledge]

8.94.8:

What manifestation must I accept today (1,3),
for you, the vast gods (2),
who, by the self, have your potent power of light (4).⁸
[*dasma*: potent, (6.1.1); powerful in action, (8.74.7); overcoming;
tmana: self, (8.3.21); (occurs 8 times in Maṇḍala 8)]

⁶ उ॒तो नु अ॒स्य जोषं॑ आ (1), इन्द्रः॑ (2), सु॒तस्य॑ गो॒म॒तः (3),

प्रा॒तः (4), हो॒तैव॑ (5), मत्स॑ति (6)

⁷ क॒त् अ॒त्विष॑न्त॒ सूर॑यः (1), ति॒र (2),

आप॑ इ॒व (3), सि॒धः (4), अ॒र्षी॑न्ति (5), पू॒तद॑क्ष॒सः (6)

⁸ क॒द्वौ अ॒य (1), म॒हानां॑ दे॒वाना॑म् (2), अ॒वो वृ॑णे (3),

त॒मना॑ च द॒स्मर्च॑साम् (4)

8.94.9:

They have given wide extension to all mortal things (1),
and to the luminous spaces of the heaven (2).

They, the Maruts (come) for the drink of Soma (3).⁹

8.94.10:

I call for you the Maruts from heaven (1,3),
for the drinking of this Soma (4).

They are with pure-discernment (2).¹⁰

8.94.11:

The Maruts have made firm the heaven and earth (1).

I call them to the drinking of the Soma-delight (2).¹¹

8.94.12:

The Marut hosts are mighty, seated on the hill (1).

I call them to the drinking of the Soma-delight (2).¹²

95. Indra

Riṣhi: Tirashchiḥ Āngirasah

8.95.1: The Words mount upon you

8.95.2: Soma placed in all creatures

8.95.3: Soma is brought by the bird

8.95.4: Fill him with felicity, rich in light

8.95.5: A new Word of expression

⁹ आ ये विश्वा पार्थिवानि पृथन् (1), रोचना दिवः (2),

मरुतः सोमपीतये (3)

¹⁰ त्यान् नु (1), पूतदक्षसो (2), दिवो वो मरुतो हुवे (3),

अस्य सोमस्य पीतये (4)

¹¹ त्यान् नु ये वि रोदसी तस्तभुः मरुतो हुवे (1),

अस्य सोमस्य पीतये (2)

¹² त्वं नु मारुतं गणं गिरिष्ठां वृषणं (1), हुवे अस्य सोमस्य पीतये (2)

8.95.6: Let us bring out his ancient mightiness

Power of Purity: (7-9)

8.95.7: Increases by purified utterances

8.95.8: Hold in yourself our felicity

8.95.9: You give your raptures to the giver

Metre: Anuṣṭup

8.95.1:

In the Soma out-pourings, the words of our thought (3,1),
mount upon you as men (mount) on a chariot (2),
O one who has the delight of the word (4).
(The words) yearn utterly towards you, O Indra (5),
as mothers towards a child (6).¹

8.95.2:

Its pure-bright outpourings are impelled towards you (1),
O Indra, enjoyer of speech (2).
Drink of this Soma-food (3).
O Indra, in all creatures it is already placed for you (4).²
[*andhasaḥ*: Soma-food]

8.95.3:

O Indra, drink the Soma for the rapture (1).
(The Soma) is brought by the Bird (2),
and purified here for you (3).
You are the master and king of many peoples (4).³
[*shashvatīnām*: of many, (8.39.5); eternal;
Line 2: see (8.82.9)]

¹ आ त्वा गिरौ (1), रथीरिवा अस्थुः (2), सुतेषु (3), गिर्बणः (4),
अभि त्वा समनूषत इन्द्र (5), वत्सं न मातरः (6)

² आ त्वा शुक्रा अचुच्यवुः सुतासं (1), इन्द्र गिर्बणः (2),
पिवा तु अस्यान्धस (3), इन्द्र विश्वासु ते हितम् (4)

³ पिवा सोमं मदाय (1), कमिन्द्र इयेन-आभृतं (2), सुतम् (3),
त्वं हि शश्वतीनां पती राजा विशामसि (4)

8.95.4:

May you hear the call of Tirashchi (1),
 who adores you, O Indra (2).
 Fill him with a felicity, rich in light and perfect in energy (3).
 Great are you (4).⁴

8.95.5:

O Indra, Tirashchi has created for you (1,3),
 a new Word of expression that has rapture (2),
 and a thought in the perceiving mind (4),
 that is ancient and nourished on the Truth-in-movement (5).⁵
 [rtam: Truth-in-movement]

8.95.6:

Let us establish that Indra in praise (1).
 All words and utterances increase him (in us) (2).
 Let us bring out his ancient mightinesses (3),
 and enjoy them (4).⁶

8.95.7:

Come now and let us establish Indra in praises (1),
 purified by the purified Sāman (chants) (2).
 (He) increases by purified utterances (3).
 Purified in aspiration, let him rejoice (4).⁷

⁴ श्रुधी हवँ तिरश्च्या (1), इन्द्र यः त्वां सपर्यति (2),
 सुवीर्यस्य गोमंतो रायस्पर्धि (3), महौ असि (4)

⁵ इन्द्र यस्ते (1), नवीयसीं गिरं मन्द्राम् (2), अजीजनत् (3),
 चिकित्विन् मनसं धियं (4), प्रत्नाम् ऋतस्य पिप्युषीम् (5)

⁶ तमुं हवाम यं गिर इन्द्रम् (1), उक्थानि वावृधुः (2),
 पुरुष्यस्य पौस्या सिषासन्तो (3), वनामहे (4)

⁷ एतो न्विन्द्रं स्तवाम (1), शुद्धं शुद्धेन साम्नां (2),
 शुद्धैः उक्थैः वावृध्वांसं (3), शुद्ध आशीर्वाणं ममत्तु (4)

8.95.8:

O purified Indra (1),
do you come to us with purified increasings of thy presence (2).
Purified, do hold in yourself our felicity (3).
Purified, rejoice and be full of delight (4).⁸

8.95.9:

O Indra, purified, you bring felicity (1).
Purified, you give your raptures to the giver (2).
Purified, you slay the powers that cover (3).
Purified, you bring your full plenty to light (4).⁹

96. Indra and others

Riṣi: Tirashchih̐ Āngirasaḥ, Dyutānaḥ Mārutaḥ

- 8.96.1: Offering a safe passage for men
8.96.2: Unaided, he smashed the thrice seven peaks
8.96.3: His will of works and inspired knowledge
8.96.4: Intuition among warriors
8.96.5: Mountains loudly roar
8.96.6: Support the power of love with hymns
8.96.7: Your friendship with Maruts
8.96.8: Apportioning of our share
8.96.9: Drive away the undivine foes
8.96.10: Most blissful with the vision
8.96.11: Indra is the carrier of hymns
8.96.12: By submission, lodge him in your being
8.96.13: The demon Kṛṣṇa
8.96.14: Fight in the river Amshumati
8.96.15: Indra and Bṛhaspati destroy the undivine foes

⁸ इन्द्रं शुद्धो (1), न आ गहि शुद्धः शुद्धार्भिः ऊतिभिः (2),
शुद्धो रयिं नि धारय (3), शुद्धो ममद्धि सोम्यः (4)

⁹ इन्द्रं शुद्धो हि नो रयिं (1), शुद्धो रत्नानि दाशुषे (2),
शुद्धो वृत्राणि जिघ्रसे (3), शुद्धो बाजं सिषाससि (4)

8.96.16: You recovered the concealed heaven and earth

8.96.17: You smote Shuṣṇa

8.96.18: Set free the obstructed rivers

8.96.19: He alone does all the works

8.96.20: Upholds all men of vision

8.96.21: Invoked even on his birth

Metre: 1-3,5-20, Triṣṭup; 4, 21, Virāṭ (10,4);

8.96.1:

For him, Indra, the Dawns prolonged their movement (1).

The billowing nights (sound) the blissful words (2).

For him, the waters, the seven mothers, rivers stood (3,4),
offering a safe passage for the men (or powers) to cross (5,6).¹

[*yāmaḥ*: movement, (10.20.9), journey;

ūrmayāḥ: billowing (nights) (2.4.3)]

8.96.2:

Unaided (Indra), with his weapon pierced through (1),
the collection of the thrice seven high plateaus of the mountains (2).
He, with enormous growth and might, did this action (4),
which no mortal or god were able to do so (3).²

[*tuturyāt*: to cross, to breakthrough, (5.13.3);

ati vidhe: to pierce, (5.62.9);

astra: weapons (occurs once);

Lines 1,2: The entire existence is imaged as a mountain with many hills, *giri*, as in (1.10). The peaks or high plateaus *sānu* correspond to the various planes. Indra traverses all these realms and gets access to their powers.]

¹ अस्मा उषास आतिरन्त यामम् इन्द्राय (1), नक्तमूर्म्याः सुवाचः (2),
अस्मा आपो मातरः सप्त तस्थुः (3), नृभ्यः तराय (4), सिन्धवः (5),
सुपाराः (6)

² अतिविद्धा बिधुरेणां चिदत्रा (1), त्रिः सप्त सानु संहिता गिरीणाम् (2),
न तद्देवो न मर्त्यः तुतुर्यात् (3), यानि प्रवृद्धो वृषभः चकार (4)

8.96.3:

The powerful Vajra of Indra is firmly with him (1).

Enormous might is in the arms of Indra (2).

When he goes to battle, (the) will of works resides in his head (3).

The powers of his inspired knowledge come close to him (4).³

[*upāke*: close together, (10.110.6); *nimishla*: joined to, (6.23.1)]

8.96.4:

I think you are the master of sacrifice among the sacrificers (1).

I think you are the overthrower of the unfallen things (2).

I think you are the intuition among the warriors (3).

I think you are (most) mighty among the strivers (4).⁴

[*satvanām*: warriors, (10.115.4)]

8.96.5:

O Indra, when you grasp in your hands the Vajra (1),

which brings down the pride, and kills Ahi (2,3),

the mountains loudly roar (4),

and the Ray-cows and the wisdom-words reach Indra (5).⁵

[Line 4: Mountain symbolises the existence with its many planes.

These planes are happy with the smiting of Ahi.

abhinakṣhanta: reach, (5.15.2);

Vajra: the power of divine sound and light; See also (8.96.9) and (8.100.7);]

³ इन्द्रस्य वज्रं आयसो निमिश्ल (1), इन्द्रस्य बाहोः भूयिष्ठमोजः (2),

शीर्षन् इन्द्रस्य क्रतवो निरेक आसन् (3), एषन्त श्रुत्या उपाके (4)

⁴ मन्ये त्वा यज्ञियं यज्ञियानां (1), मन्ये त्वा च्यवनम् अच्युतानाम् (2),

मन्ये त्वा सत्वनामिन्द्र केतुं (3), मन्ये त्वा वृषभं वर्षणीनाम् (4)

⁵ आ यद्वज्रं बाहोरीन्द्र धत्से (1), मदच्युतम् (2), अहये हन्तवा उ (3),

प्र पर्वता अनवन्त (4), प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् (5)

8.96.6:

Indra has given birth to all these (beings) (1).

All the beings born are lower (in consciousness) than him (2).

Let us support the power of love in us (4),

with (the help of) Indra and the hymns (3,5).

We approach him with prostrations of surrender (6).⁶

[Lines 3-5: (alt.): We establish the friendship of Indra in us by hymns;

upavishema: approach close to (Indra)]

8.96.7:

By the heavy breath (or snorting) of Vṛtra (1),

all the gods, your friends were impelled to reject you (2).

O Indra, there is your friendship with Maruts (3).

Then you will be victorious in all your battles (4).⁷

8.96.8:

The masters of sacrifice (3),

the sixtythree Maruts increased you (1).

We approach you like the herd of milch-cows (2,4).

Do the apportioning of our share (5).

May we worship you with offerings (7),

for the manifestation of your strength (6).⁸

[*rāshayaḥ*: herd or group, (6.55.3);

bhāgadheyam: the apportioning of our share, (10.114.3)]

⁶ तमु॑ ष्टवाम॑ य इ॒मा ज॒जान॑ बि॒श्वा जा॒तानि॑ (1), अ॒वरा॑णि अ॒स्मात् (2),

इन्द्रे॑ण (3), मि॒त्रं दि॒धिषेम॑ (4), गी॒र्भिः (5), उ॒पो नमो॑भिः वृ॒षभं॑ वि॒शेम॑ (6)

⁷ वृ॒त्रस्य॑ त्वा श्व॒सया॑त् (1), ई॒र्षमा॑णा बि॒श्वे दे॒वा अ॒जहु॑र्ये सखा॑यः (2),

म॒रुद्भिः॑ इन्द्र॒ सख्यं॑ ते अ॒स्तु (3), अथे॒मा बि॒श्वाः पु॒र्तना॑ जया॑सि (4)

⁸ त्रिः ष॒ष्टिः त्वा॑ म॒रुतो॑ वावृ॒धाना॑ (1), उ॒स्रा इ॒व रा॒शयो॑ (2), य॒ज्ञिया॑सः (3),

उ॒प त्वे॒मः (4), कृ॒धि नो॑ भा॒गधे॒यं (5), शु॒ष्मं त ए॒ना (6), ह॒विषा॑ बि॒धेम॑ (7)

8.96.9:

O Indra, who has withstood your Vajra (2),
the sharp weapon and the host of Maruts (1)?
The undivine foes are weaponless (3).

Drive them away with your chakra (Vajra) (4).⁹

[*ṛjīṣhin*: remover of foes, (1.87.1);

āyu-dha: that which upholds the life (by destroying the undivine foes); (not physical) weapon, (8.29.4,5)]

8.96.10:

To the most blissful one with the (divine) vision (2),
who is great and fierce (1),
offer (a hymn) which is pure for getting the strength (3).
In Indra who is carried by words, fix many words (of hymn) (4).
May Indra take note of it (5).¹⁰

[Line 5: it is in (2.35.2);

anga: certainly, only;

pashva: of the cow of vision, (1.67.3)]

8.96.11:

Impel (Indra) the carrier of hymns (1,4).
(He is) all-pervading with the mind of wisdom (2),
like (a boat) moving within banks of rivers (3,5).
He of inspired knowledge and most pleasing (7),
places the thoughts in your body (6).
May Indra take note of it certainly (8).¹¹

⁹ तिग्ममायुधं मरुतामनीकं (1), कस्तं इन्द्रं प्रति वज्रं दधर्ष (2),
अनायुधासो असुरा अदेवाः (3), चक्रेण ताँ अपं वप ऋजीषिन् (4)

¹⁰ मह उग्राय (1), तवसे सुवृत्तिं (2), प्रेरय शिवर्तमाय पश्वः (3),
गिर्वाहसे गिर इन्द्राय पूर्वीर्धेहि (4), तन्वै कुविदङ्ग वेदत् (5)

¹¹ उक्थवाहसे (1), विभ्वै मनीषां (2), द्रुणा न पारम् (3), ईरया (4),
नदीनाम् (5) नि स्पृश धिया तन्वि (6), श्रुतस्य जुष्टतरस्य (7),
कुविदङ्ग वेदत् (8)

[*vibhve*: all-pervading, (4.7.1)

ukthavāhasam: carrier of the words, (8.12.13), (6.59.11)

druṇā: to move, (5.86.3), (9.65.6)]

8.96.12:

Enter the place where Indra rejoices (1).

Chant the perfect hymn (2).

By submission, lodge him in all your being (3).

O singer, come near. Do not cry (4,5).

Hear the words. (May Indra) take note of it (6,7).¹²

[Line 3: it is in (5.83.1);

upa bhūṣha: come near, (7.92.1)

jujoṣhat: takes joy, (4.4.10);

viviḍdhi: to enter, (1.27.10)]

8.96.13:

(The demon) Kṛṣṇa swift with his ten thousand followers (2),
came to the river Amshumati and stood at its bottom (1).

Indra approaches, along with Maruts, the snorting (demon) (3).

He, the god-mind, destroyed all his enemies (4).¹³

[*nṛmanā*: *nṛ-manāḥ*: god-mind, (10.45.1); *drapsa*: swift;

iyāna: came; *ava*: below, bottom;

Kṛṣṇa is the name of a seer in (8.85.3); to him the sūkta-s (8.85) -
(8.87) were revealed.]

¹² तत् विविद्धि यत् त इन्द्रो जुजोषत् (1), स्तुहि सुष्टुतिं (2), नमसा विवास (3),
उप भूष जरितः (4), मा रुबण्यः (5), श्रावया वाचं (6), कुविदङ्ग वेदत् (7)

¹³ अव द्रप्सो अंशुमतीम् अतिष्ठत् (1), इयानः कृष्णो दशभिः सहस्रैः (2),
आवत् तमिन्द्रः शच्या धर्मन्तम् (3), अप स्नेहितीः नृमणा अधत्त (4)

8.96.14:

I saw the swift Kṛṣṇa (demon) moving away from us (1),
standing in the depths of the river Amshumati (2,4),
like a mist (3).

O mighty ones, I urge you to fight him in this battle (5).¹⁴

[*viṣhuṇe*: turned away, (3.12.5); *vṛṣhaṇaḥ*: Maruts]

8.96.15:

In the lap of Amshumati, the swift one (2,1),
held up his body blazing in his might (3).
Indra, allied with Bṛhaspati destroyed (5),
the army of undivine forces opposing them (4).¹⁵

[*adhārayat*: to hold up, (3.2.7);

titviṣhāṇaḥ: blaze up (in might), (5.8.5);

Lines 1,2,3: they refers to the demon Kṛṣṇa;]

8.96.16:

As soon as you were born (2),
you became the enemy, O Indra (4),
to the seven who had no enemy (1,3).
You recovered the concealed Heaven and Earth (5).
You established joy in the all-pervading worlds (6).¹⁶

[The seven foes: Kṛṣṇa, Vṛtra, Shambara, Shuṣṇa, Namuchi etc.]

¹⁴ द्रप्समपश्यं विषुणे चरन्तम् (1), उपह्वरे नयौ अंशुमत्याः (2),
नभो न (3), कृष्णम् अवतस्थिवांसम् (4), इष्यामि वो वृषणो युध्यताजौ (5)

¹⁵ अथ द्रप्सो (1), अंशुमत्या उपस्थे (2), अधारयत् तन्वं तित्विषाणः (3),
विशो अदेवीः अभि अ चरन्ती (4), बृहस्पतिना युजेन्द्रः ससाहे (5)

¹⁶ त्वं ह त्यत् सप्तभ्यो (1), जार्यमानो (2), अशत्रुभ्यौ (3),
अभवः शत्रुरिन्द्र (4), गूळहे द्यावापृथिवी अनु अविन्दो (5),
विभुमत्-भ्यो भुवनेभ्यो रणं धाः (6)

8.96.17:

O Vajrin (thunderer), violent one, you killed (2),
 with your Vajra (lightning), Vṛtra with unrivalled might (1).
 With your killing (powers), you smote Shuṣṇa (3),
 O Indra, along with the Maruts, you found the Ray-cows (4).¹⁷
 [ātirah: smote, (4.30.7)]

8.96.18:

O showerer, for the sake of the strivers (1),
 you became the killer of Vṛtra-s by your might (2).
 You set free the obstructed rivers (3).
 You have conquered the waters, possessed by the Destroyers (4).¹⁸
 [ghanaḥ: killer, (1.4.8); Vṛtra-s: demons, obstacles;]

8.96.19:

He, the perfect in will, rejoices in the Soma-delight (1).
 His mental force cannot be repelled (2).
 He is full of joy and opulence like the days (3).
 He alone does all the works (4).
 He is the Vṛtra-slayer (5).
 It is said that he is a match for all others (6).¹⁹
 [revān: full of joy and opulence, (5.23.4)]

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- ¹⁷ त्वं ह त्यत् अ॒प्रति॒मान॒मोजो॑ ब॒ज्रेण॑ (1), व॒ज्रिन् धृ॒षितो॑ ज॒घन्थ॑ (2),
 त्वं शु॒ष्ण॒स्य अ॒व आ॒तिरो॑ व॒धत्रैः॑ (3), त्वं गा इन्द्र॑ श॒च्येत् अ॒बिन्दः॑ (4)
- ¹⁸ त्वं ह त्यत् वृ॒षभ॑ च॒र्षणी॒नां (1), घ॒नो वृ॒त्राणां॑ त॒विषो॑ ब॒भूथ॑ (2),
 त्वं सि॒न्धून् अ॒सृजः॑ त॒स्तभ्ना॒नान् (3), त्वम॒षो अ॒जयो॑ दा॒सप॑त्नीः (4)
- ¹⁹ स सु॒क्रतू॑ रणि॒ता यः सु॒तेषु॑ (1), अ॒नु॒त्तम॑न्युः (2), यो अ॒हैव॑ रे॒वान् (3),
 य एक॑ इ॒न्नरि॑ अ॒पांसि॑ क॒र्ता (4), स वृ॒त्रहा॑ (5), प्र॒ति इत् अ॒न्यमा॑हुः (6)

8.96.20:

He, the Vṛtra-killer, upholds all men of vision (1).

We invoke him who should be called with perfect hymns (2).

He, Maghavan, is our protector and spokesperson (3).

He is the giver of plenty and inspired knowledge (4).²⁰

[*havyam*: one to be called, (8.71.15);

charṣhiṇīdhṛtam: one who upholds the seeing men, (4.1.2); one who upholds the doers of works or strivers, (1.3.7)]

8.96.21:

As soon as he was born (2),

he became one to be called (for the tasks) (3);

he is the killer of Vṛtra and the lord of Ṛbhus (1).

He did many works for many men of strength (4).

He is the one to be called by friends (6),

as eagerly as one is called for Soma-drink (5).²¹

[*naryāḥ*: men of strength, (7.7.8);

ṛbhukṣhāḥ: lord of Ṛbhus, one who dwells with Ṛbhus, (1.63.3), see (8.93.34);]

97. Indra

Riṣhi: Rebhaḥ Kāshyapaḥ

8.97.1: You have brought all your enjoyment

8.97.2: Nervous force, mental light and enjoyment

(*ashvam gām bhāgam*)

8.97.3: The inert power in us seeks not the godhead

8.97.4: He carried you to your home with maned words

8.97.5: Come here wherever you are now

²⁰ स वृत्रहा इन्द्रः चर्षणीधृत् (1), तं सुष्टुत्या हव्यं हुवेम (2),

स प्राविता मघवा नोऽधिक्ता (3), स बाजस्य श्रवस्यस्य दाता (4)

²¹ स वृत्रहेन्द्रं क्रभुक्षाः (1), सद्यो जज्ञानो (2), हव्यो बभूव (3),

कृण्वन् अपांसि नयां पुरुणि (4), सोमो न पीतो (5), हव्यः सखिभ्यः (6)

8.97.6: A delight that is the perfect truth

8.97.7: Abandon us not

8.97.8: The effect of your vast presence

8.97.9: The gods possess you not

8.97.10: They have all together formed Indra

8.97.11: He held firmly the law of his activity (*vrata*)

8.97.12: They thrill the hearing with the words that realise

8.97.13: He sets all things in us on the right paths

8.97.14: All the worlds tremble in fear

8.97.15: May the truth in me protect

Metre: 1-9, Brhatī; 10,13, Atijagatī

8.97.1:

O Indra, you have brought all your enjoyment (1),

in your fullness from heaven (2),

from the mighty ones, O master of fullnesses (3,5).

(With them) increase the adorer (4,6),

and those who have prepared the seat of yajna in you (7).¹

[*stotāram*: adorer; he who establishes your powers (in himself) by praise]

8.97.2:

O Indra, you hold (1),

the nervous force, mental light and undecaying enjoyment (2).

Establish that in the sacrificer (3,5),

who presses the Soma and has the discernment (4);

but not in Paṇi (the creature of sense activity) (6).²

[*ashvam*: nervous force; *bhāgam*: enjoyment;

sunvati: pressed the Soma; the Soma-delight is released by his works; expressing the Soma by his works]

¹ या इन्द्र भुज आभरः (1), स्वर्वाँ (2), असुरेभ्यः (3), स्तोतारमित् (4),
मंघवन् (5), अस्य वर्धय (6), ये च त्वे वृत्तवर्हिषः (7)

² यमिन्द्र दधिषे त्वम् (1), अश्वं गां भागमव्ययम् (2),
यजमाने (3), सुन्वति दक्षिणावति (4), तस्मिन् तं धेहि (5), मा पणौ (6)

8.97.3:

That (person) in us (1),
 engaged in an inert activity after the way of sleep (2),
 and seeks not the godhead (3),
 may he exhaust himself by his own movements (4).
 Afterwards establish in us continuously (in secret) (6),
 an increasing felicity (5).³

[*avrata*: inert activity;

sanutaḥ: in secret, hidden, (1.92.11);

Lines 1-4: Every person has several personalities in him. One of this is the *tāmasic* person who indulges only in inertia and seeks not the godhead. The prayer is that, 'may this personality in me be dissolved and an increasing felicity which encourages divine activities be established in me;]

8.97.4:

You (*shakra*) are in our higher being (or realm beyond) (1);
 You are in his lower being (to kill Vṛtra) (2),
 To your home you carry him,
 who offers the Soma and the maned words (3).⁴

[*shakra*: Lord of might;

dyugat: to the heaven, home;

āvīṣāti: carries; *gīrbhiḥ keshibhiḥ*: maned words;

In an aspirant, Indra or his power resides in the overmental plane above the head. The demonic powers reside in the lower ranges of the *prāṇa* or vital body. The subtle human being stays near to the one of these two places. Then Indra, pours his Soma-power, kills the demon-powers and brings up (or lifts up) the human person to his true home in the heart centre. The Soma is

³ य ईन्द्र सस्ति (1), अब्रतौ अनुष्वापम् (2), अदैवयुः (3),

स्वैः ष एवैः मुमुरत् (4), पोष्यं रयिं (5), संनुतः धेहि तं ततः (6)

⁴ यत् शक्रासिं परावति (1), यदविवति वृत्रहन् (2), अतः त्वा (3),
 गीर्भिः द्युगत् ईन्द्र केशिभिः सुतावाँ आ विवासति (4)

accompanied by the power of the potent word empowered by the higher prāṇa (the mane of horse).]

8.97.5:

O Indra, arrive (here) (4,6),
whether you are in the luminous space of heaven (1),
or in the established world of the great ocean (2),
or in an earthly dwelling or in the midworld (3,5).⁵

[*viṣṭāpi*: established world; see *viṣṭāpam* in (8.69.7)]

8.97.6:

O Indra, the Soma-drinker (2,4),
in the Soma-delight poured by us (1,3),
give us the joy by a delight that is the perfect truth (5),
and by an all pervading felicity (6).⁶

[*shavasaspate*: O master of brilliant force; Indra;

Soma has delight inherent in it. When Indra drinks the Soma, Indra manifests the joy in the heart of the person, who offered the Soma.]

8.97.7:

O Indra, abandon us not (1).
Become a companion in the rapture (2).
You come to us with increase (3),
and you bring the fulfilment of our works (4).
Abandon us not (5).⁷

[*sadhamādyah*: to share in ecstasy, (4.3.4)]

⁵ यद्वासिं रोचने दिवः (1), समुद्रस्याधिं विष्टपिं (2),
यत् पार्थिवे सदेने (3), वृत्रहन्तम् (4), यदतन्तरिक्षं (5), आ गंहि (6)

⁶ स नः सोमेषु (1), सोमपाः (2), सुतेषु (3), शवसस्पते (4),
मादयस्व राधसा सूनृतावित (5), इन्द्र राया परीणसा (6)

⁷ मा न इन्द्र परा वृणक् (1), भवा नः सधमाद्यः (2),
त्वं न ऊती (3), त्वमिन्न आप्यं (4), मा न इन्द्र परा वृणक् (5)

8.97.8:

O Indra, take your seat with us in the Soma-offering (1),
for drinking of the sweetness (2).

O Maghavan, to your singer (lover), grant your protection (*ava*) (3),
and the effect of your vast presence with us in the Soma-offering (4).⁸

8.97.9:

The gods possess you not, nor mortals, O Indra (1,2).

By your shining might you master with your being all births (3);
the gods possess you not (4).⁹

[*adriṇaḥ*: master of the hill of being]

8.97.10:

They (the gods) all together have formed Indra (1,3),
as the strong Puruṣha who overcomes all armies in battles (2).

(They) gave him being that he might rule (4).

He is supreme by his might of action (5),

and turns back those who hurt us (6).

He is full of fierce intensity, forces, strength and swiftness (7).¹⁰

[*āmurim*: those who hurt us (8.39.2, *āmuraḥ*);

vara: turn them back, (1.65.3, *varāte*); *tarasvinam*: swift;

Lines 1-3: refer to the formation of Indra within the aspirant.]

⁸ अस्मे इन्द्र सचा सुते नि षदा (1), पीतये मधु (2),

कृधी जरित्रे मघवन् अबौ (3), महदस्मे इन्द्र सचा सुते (4)

⁹ न त्वा देवास आशत (1), न मर्त्यासो अद्रिवः (2),

विश्वा जातानि शवसा अभिभूरसि (3), न त्वा देवास आशत (4)

¹⁰ विश्वाः (1), पृतना अभिभूतरं नरं (2), सजूः तंतक्षुरिन्द्रं (3),

जजनुश्च राजसै (4), क्रत्वा वरिष्ठं (5), वरं आमुर्निम् (6),

उतोग्रम् ओजिष्ठं तवसं तरस्विनम् (7)

8.97.11:

When the masters of joy have set Indra the lord of svar,
vibrating in sound (1,3),
for the drinking of Soma (2),
and for the increase (of his powers) in us (4).
then he held firmly the law of his activity (5),
by his force and by his increasing manifestation (6).¹¹

[*asvaran*: vibrating in sound;

vr̥dhe: for our increase or growth, (8.60.10);]

8.97.12:

By vision, these illumined powers bend him into a nave (1),
the words vibrating towards his seeing (2),
luminous and unhurtful (3);
(they thrill) the hearing in their speed (4),
with the words that realise (5).¹²

[*meṣham*: him who looks and sees; ever-wakeful, unwinking,
(1.51.1), (1.52.1)]

¹¹ स॒मी रे॒भासौ॑ अ॒स्वर॒न् इन्द्रं॑ (1), सोम॑स्य पी॒तये॑ (2),

स्व॒र्पति॑ (3), यदी॑ वृ॒धे (4), धृ॒तव्र॑तो (5), ह्यो॒जसा॑ समू॒तिभिः॑ (6)

¹² ने॒मिं न॑मन्ति चक्ष॑सा (1), मे॒षं वि॒प्रा अभि॑स्वरा (2),

सु॒दी॒तयो॑ वो अ॒द्रुहो॑ (3), अपि॑ कर्णे॑ तर॒स्विनः॑ (4), समू॒कभिः॑ (5)

8.97.13:

I call to that Indra (1),
 the master of fullness, fierce-intense (2),
 ever holding his flashing strengths (3,5),
 which no darkness can cover (4).
 May he act in the sacrifice (7),
 in fullest strength by our words (6).
 May the Vajrin set all things in us (9),
 on the good path towards the felicity (8).¹³

[*apratishkutam*: which no darkness can cover]

8.97.14:

O Indra, know these cities (1).
 By your force you destroy them (2,4);
 O mighty Indra, O Vajrin (3,6),
 all the worlds, heaven and earth, tremble (5,7),
 in fear of you (8).¹⁴

[*shaviṣṭha shakra*: O strong one of flashing force]

8.97.15:

O Indra, hero and rich in brightness, may that truth in me protect (1).
 (May it) carry me safe over many calamities as over the waters (2).
 O Indra, when will you distribute to us that felicity (3),
 that is universal in form and utterly desirable, O king (4).¹⁵

¹³ तमिन्द्रं जोहवीमि (1), मघवानमुग्रं (2), सत्रा दधानम् (3),
 अप्रतिष्कुतं (4), शवांसि (5) मंहिष्ठो गीर्भिरा च (6), यज्ञियो ववर्तत (7),
 राये नो विश्वा सुपथा (8), कृणोतु वज्री (9)

¹⁴ त्वं पुरं इन्द्र चिकित् (1), एना व्योर्जसा (2), शविष्ठ शक्र (3), नाशयधै (4),
 त्वद्विश्वानि भुवनानि (5), वज्रिन् (6), द्यावा रेजेते पृथिवी (7), च भीषां (8)

¹⁵ तन्म ऋतम् इन्द्र शूर चित्र पातु (1), अपो न वज्रिन् दुरित अति पर्षि
 भूरि (2), कदा न इन्द्र राय आ दशस्येः (3), विश्व-प्न्यस्य स्पृहाप्यस्य
 राजन् (4)

[*chitra*: rich in brightness;

Line 1: The idea is mentioned in many later books in many places]

98. Indra

Riṣhi: Nṛmedhaḥ Āngirasah

8.98.1: Sing to him who makes the law

8.98.2: You have made Sūrya to shine

8.98.3: Gods are eager for your friendship

8.98.4: Wide-extended on all sides

8.98.5: You increase him who produces Soma

8.98.6: Destroyer of the Robber

8.98.7: We release our desires towards you

8.98.8: The thoughts of the soul increase you

8.98.9: Steeds yoked by the Word

8.98.10: He is all-seeing

8.98.11: You have become to us our father and our mother

8.98.12: Give us perfect energy (*suvīryam*)

Metre: 1-6, 8, Uṣṇīk; 7,10-11, Kakup; 9,12, Purauṣṇīk;

8.98.1:

Sing the Sāman (chant) to the illumined Indra (1);

(sing) to the vast, a vast Sāman (2),

to him who makes the law (3),

to him who sees and to him who labours (4).¹

[*panasyave*: to labour, (5.6.4 *panīyasi*, 3.1.13 *paniṣṭham*); to praise, (6.12.5, *panayati*)]

¹ इन्द्राय॒ सामं॑ गा॒यत॒ वि॒प्राय॑ (1), बृ॒हते॑ बृ॒हत् (2),

ध॒र्म॒कृ॒ते॑ (3), वि॒प॒श्चिते॑ प॒न॒स्यवे॑ (4)

8.98.2:

You master with your being, O Indra (1).
 You have made Sūrya to shine (2).
 You are the universal deity and the universal doer (3).
 Great are you (4).²

[Line 2: The idea is in (8.3.6); see (8.89.7)]

8.98.3:

Burning bright with your lustre (1),
 you go to the Sun world (*sva*) (2),
 (you go to) the luminous world of heaven (3),
 O Indra, the gods are eager to have your friendship (4).³

[*emire*: to labour, (10.5.5);]

8.98.4:

O Indra, come to us as one delightful (1),
 (you are) ever-victorious and not to be obscured (2).
 You are wide-extended on all sides like a mountain (3).
 You are the master of heaven (4).⁴

[*ā gadhi*: come (in our front)]

² त्वमिन्द्र अभिभूरसि (1), त्वं सूर्यमरोचयः (2),

विश्वकर्मा विश्वदेवो (3), मह्यं असि (4)

³ विभ्राजन् ज्योतिषा (1), स्वः अगच्छो (2), रोचनं दिवः (3),

देवास्त इन्द्र सख्याय येमिरे (4)

⁴ एन्द्रं नो गधि प्रियः (1), सत्राजित् अगोह्यः (2),

गिरिर्न विश्वतस्प्रुथुः (3), पतिर्दिवः (4)

8.98.5:

O true in your being and Soma-drinker (1),
 you have taken possession of both Heaven and earth (2).
 O Indra, you increase him who produces Soma (4).
 You are the master of heaven (5).⁵

[*abhi hi babhūtha*: you have indeed taken possession of]

8.98.6:

You are he who shatters these ranged cities, O Indra (1).
 You are the slayer of the Plunderer (2).
 You are the increaser of man, the mental being (3).
 You are the master of heaven (4).⁶

8.98.7:

O Indra, you take delight in the word (1).
 We set free our large desires towards you (2),
 as men travelling by the sea (3),
 are carried forward by its waves (4).⁷

[Lines 3,4: our desires go to you by your power just as waves carry the travellers;

udabhiḥ: waters, (1.85.5)]

⁵ अ॒भि हि (1), संत्य सोम॒पा (2), उ॒भे ब॒भूथ॒ रोद॑सी (3),
 इन्द्रा॑सि सु॒न्वतो॑ वृ॒धः (4), पति॑र्दिवः (5)

⁶ त्वं हि शश्व॑तीना॒म् इन्द्र॑ द॒र्ता पु॒राम॑सि (1),
 हु॒न्ता दस्योः॑ (2), मनो॑र्वृ॒धः (3), पति॑र्दिवः (4)

⁷ अधा॑ हीन्द्र॒ गिर्व॑ण॒ (1), उ॒प त्वा॒ कामा॑न् म॒हः संसृ॑ज्महे (2),
 उ॒देव॑ यन्त॒ (3), उ॒दभिः॑ (4)

8.98.8:

As the sea is increased by the rivers that join it (1),
the thoughts of the soul increase you, O hero (2).
Once increased, swell it yet more day to day (3,5).
O dweller on the hill (4).⁸

[*brahmāṇi*: thoughts of the soul, the mantra]

8.98.9:

By the (aspiring) chant, they yoke (1,3),
the two bright steeds of his swift impulsion (2),
in a wide car with a wide yoke (4).
(The steeds) yoked by the Word bear Indra (5).⁹
[*vachāḥ-yujāḥ*: (steeds) yoked by the Word, (1.7.2), (1.20.2)]

8.98.10:

O Indra, bring to us the force and strength (1).
Bring to us the hero-strength that overcomes the armies (3).
(Indra) is of hundred willings and is all-seeing (2).¹⁰
[*vicharṣhaṇe*: all-seeing, (3.10.1);]

8.98.11:

You have become to us our father (1,5);
you become to us our mother (3).
Now we seek your bliss (6).
(Indra) is the treasure and lord of thousand willings (2,4).¹¹

⁸ वार्णं त्वां यव्याभिः वर्धन्ति (1), शूरं ब्रह्माणि (2),
बावृध्वांसं (3), चित् अद्रिबो (4), दिवेदिवे (5)

⁹ युञ्जन्ति (1), हरीं इषिरस्य (2), गार्थया (3), उरौ रथं उरुयुगे (4),
इन्द्रवाहा बचोयुजा (5)

¹⁰ त्वं न इन्द्रा भरौ ओजौ नृम्णं (1), शतक्रतो विचर्षणे (2),
आ वीरं पृतनाषहम् (3)

¹¹ त्वं हि नः पिता (1), वंसो (2), त्वं माता (3), शतक्रतो (4),
बभूविथ (5), अथा ते सुस्रमीमहे (6)

8.98.12:

I turn my speech to you in your plenty (1,3).
 Give us a perfect energy (5).
 (You are) a master of force to whom many call (2),
 and a lord of the hundred strengths (4).¹²

99. Indra

Riṣhi: Nṛmedhaḥ Āngirasah

- 8.99.1: Men have nourished you**
8.99.2: Inspirations and Soma
8.99.3: We hold the riches in the mind
8.99.4: Those performing sacrifices for desires
8.99.5: Slayer of non-expression
8.99.6: Opposers fall away by your passion
8.99.7: Increaser of the energy currents
8.99.8: You are created by our force
Metre: 1,3,5,7, Bṛhati; 2,4,6,8, Satobṛhati

8.99.1:

O Vajrin, men have poured (the Soma) to you (1),
 and nourished you now and yesterday (2).
 O Indra, hear to those who here bear the affirming lauds (3),
 and came to your place of rest (4).¹

[*naraḥ*: men; gods;

apīpyan: to nourish (occurs once);

bhūrṇayaḥ: those who serve, to support, (1.55.5), (8.25.15);

vajrin: one with Vajra, the master of thunderflash;

svas: to sleep, rest, enjoy, (SA)]

¹² त्वां (1), शुष्मिन् पुरुहूत (2), बाजयन्तमुप ब्रुवे (3),
 शतक्रतो (4), स नो रास्व सुवीर्यम् (5)

¹ त्वामिदा ह्यो नरो अपीप्यन् (1), बज्जिन् भूर्णयः (2),
 स इन्द्र स्तोमबाहसाम् इह श्रुधि (3), उप स्वस्रमा गंहि (4)

8.99.2:

O you brilliant and beautiful (2),
 become rapturous, which we desire (1,3).
 In you, the creators tend to their becoming (4).
 Your supreme inspirations must be expressed (5),
 in the Soma-outpourings (6),
 O Indra who has delight in the word (7).²

8.99.3:

They (the riches) move as if to their home in Sūrya (1).
 May you enjoy all the things of Indra (2).
 By his force we hold in the mind his riches (3,5,7),
 as if our portion of enjoyment (6),
 in that which is born and that which is becoming (4).³

8.99.4:

Confirm in praise the giver of riches (2),
 who has joy that does not harm (1).
 Good are Indra's joys (3).
 He has no wrath against him (5),
 who gives as sacrifice (to satisfy) his desires (4),
 urging his mind to gift (6).⁴
 [arṣha: evil, harm (Yāska);
 vidhataḥ: one who performs sacrifice, (7.16.2); worshipper, (1.73.1)]

² मत्स्वा (1), सुशिप्र हरिवः (2), तत् ईमहे (3), त्वे आ भूषन्ति वेधसः (4),
 तव श्रवांसि उपमानि उक्थ्या (5), सुतेषु (6), इन्द्र गिर्वणः (7)

³ श्रयन्त इव सूर्य (1), विश्वेत् इन्द्रस्य भक्षत (2), वसूनि (3),
 जाते जनमान (4), ओजसा (5), प्रति भागं (6), न दीधिम् (7)

⁴ अनर्श-रातिं (1), वसुदाम् उप स्तुहि (2), भद्रा इन्द्रस्य रातयः (3),
 सो अस्य कामं विधत्ते (4), न रोषति (5), मनो दानाय चोदयन् (6)

8.99.5:

O Indra, in the charges (or intense battles) (1),
you overcome all the opposers (2).

(You are) the slayer of non-expression, begetter of things (3).

You carry all things to their goal (4).

You carry all who would make the passage (5).⁵

[*pratūrti*: charge; an encounter where the foes rush against you
forcefully to battle (S);

tūrye: those whose can cross, (overcoming difficulties), (occurs
once)

taruṣha: one who makes to the other shore, (10.115.5);

ashasti: non-expression; (8.89.2)]

8.99.6:

According to your strength in the travel (1),

Heaven and earth follow after you (2),

as mothers their child (3).

All opposers fall away before your passion (4),

when you pierce, the coverer (Vṛtra), O Indra (5).⁶

[*turayanta*: travel; *manyave*: passion, forceful temper]

8.99.7:

With the increase, we come to the ageless one (1),

who smites and is not smitten (2),

the swift one, the conqueror (3),

the shooter and mightiest charioteer, unpierced (4),

increaser of the energy currents (5).⁷

⁵ त्वमिन्द्र प्रतूर्तिषु (1), अभि विश्वा असि स्पृधः (2),

अशस्तिहा जनिता (3), विश्वतूरसि (4), त्वं तूर्य तरुष्यतः (5)

⁶ अनु ते शुष्मं तुरयन्तम् (1), ईयतुः क्षोणी (2), शिशुं न मातरां (3),

विश्वास्ते स्पृधः श्रथयन्त मन्यवै (4), वृत्रं यदिन्द्र तूर्वासि (5)

⁷ इत ऊती वो अजरं (1), प्रहेतारमप्रहितम् (2),

आशुं जेतारं (3), हेतारं रथीतमम् अतूर्तं (4), तुग्ग्रावृधम् (5)

[*ūtī*: increasings (of Indra-power); protections, (8.71.5);

itam: come, (8.101.8)

tugryāsu: impelling currents of energy, (1.33.15), (8.32.20)]

8.99.8:

You are the arranger of sacrifice, one without reproach (1).

You are created by our force (2).

You have many guardings and will for doing many works (3).

We invoke the universal Indra for protection (4).

(He is the) shining one (5),

who gives the hastening impulsion to the riches (6).⁸

[*sahaskṛtam*: created by our force, (8.43.16);]

100. Indra, the sceptic and the speech

Riṣi: 1-3, 6-12, Nemaḥ Bhārgavaḥ; 4-5, Indraḥ;

8.100.1: You have set in me the portion of enjoyment

8.100.2: Let two of us slay the coverers

8.100.3: Nema said of you, 'Indra is not, who has seen him'?

8.100.4: O my lover, here I am

8.100.5: My lovers cried aloud like children

8.100.6: You uncovered the supreme substance

8.100.7: Coverer covers the waters in you

8.100.8: The bird has sped beyond the Iron city

8.100.9: Vajra in the ocean of being

8.100.10: Speech rejoicing as the queen of gods

8.100.11: May speech come to us perfectly affirmed

8.100.12: O Viṣṇu, yield your world to Vajra

Metre: 1-5, 10-12, Triṣṭup; 6, Jagatī; 7-9, Anuṣṭup;

⁸ इष्कृता॒रि॒म् अनिष्कृ॑तं (1), सह॒स्कृ॑तं (2), श॒तमू॑तिं श॒तक्र॑तुम् (3),
स॒मान॑म् इन्द्र॒मव॑से हवामहे (4), वस॑वानं (5), वसू॒जुव॑म् (6)

8.100.1:

Behold, I go in front of you in my body (1,3),
 and all the gods follow after me behind (2).
 Certainly, it is by me that you does your mighty works (5).
 O Indra, in me you have set your portion of enjoyment (4).¹

8.100.2:

I place your enjoyable food of the sweetness before you (1).
 I place the Soma that is pressed out for your enjoyment (2).
 O unattached, you are my friend and one with discernment (3).
 Now let us two slay the multitude of the coverers (Vṛtra-s) (4).²

8.100.3:

If the truth be that he exists (4),
 bring forward for Indra the truth for his affirmation in praise (1,3),
 and for his increase in plenty (2).

Nema said of you, 'Indra is not' (5).

"Who has seen him (6)?"

Who is it that we would affirm with praise (7,8)?"³

[Questioning the existence of deities was not punished. Such questions were assumed as part of education. The rationality of the seers has to be noted.]

¹ अयं त एमि तन्वा पुरस्तात् (1), विश्वे देवा अभि मा यन्ति (2), पश्चात् (3),

यदा मह्यं दीर्घरो भागमिन्द्र आत् इत् (4), मया कृणवो वीर्याणि (5)

² दधामि ते मधुनो भक्षमग्रै (1), हितस्ते भागः सुतो अस्तु सोमः (2),

असञ्च त्वं दक्षिणतः सखा मे (3), अथा वृत्राणि जङ्गनाव भूरि (4)

³ प्र सु स्तोमं भरत (1), वाजयन्त (2), इन्द्राय सत्यं (3), यदि सत्यमस्ति (4),

नेन्द्रो अस्ति इति (5), नेम उ त्व आह (6), क ई ददर्श (7), कमभि ष्वाम (8)

8.100.4:

“O my lover, here I am (1),
 behold me even here (2).
 All things created I possess in being by my might (3).
 The teachings of truth increase me (4).
 I am the render who rends the worlds” (5).⁴

8.100.5:

“When the rejoicers in the truth have ascended to me (1),
 seated alone on the back of the resplendent world (2),
 mind in me made answer to their hearts (3),
 and my lovers cried aloud like children” (4).⁵

[*me*: Me, the Supreme Person;
manaḥ: Mind, (of the Supreme Person)]

8.100.6:

All those deeds of yours (1),
 have to be expressed in the Soma-sacrifices (2),
 which you have done, O Maghavan, O Indra (3),
 for him who presses out the Soma (4),
 as you did for Sharabha, a friend of seers (8).
 You did uncover the supreme substance (5,7),
 massed in its multiplicity (6).⁶
 [*maghavan*: master of fullness;
r̥ṣhibandhave: builder of knowledge; friend of seers]

⁴ अयमस्मि जरितः (1), पश्य मेह (2), विश्वा जातानि अभ्यस्मि म॒हा (3),
 ऋतस्य मा प्रदिशो॑ वर्धयन्ति (4), आददि॑रो भुव॑ना दर्दरीमि (5)

⁵ आ यन्मा वे॒ना अरु॑हन् ऋतस्यै॒ (1), एक॑मासीनं ह॒र्यत॑स्य पृ॒ष्ठे (2),
 मनः॑ चित् मे हृद आ प्रत्य॑बोचत् (3), अचि॑क्रदन् शिशु॑मन्तः सखा॑यः (4)

⁶ विश्वे॑त् ता ते (1), सर्व॑नेषु प्र॒वाच्या॑ (2), या च॒कर्थं॑ मघव॑भिन्द्र (3),
 सुन्व॑ते (4), पारा॑वतं (5), यत् पु॒रुसं॑भृ॒तं वसु॑ (6), अ॒पावृ॑णोः (7),
 शर॑भाय॒ ऋषि॑बन्धवे (8)

8.100.7:

Indra has hurled his Vajra (4),
utterly into the heart of the coverer (3),
who covers (the waters) in you (2),
and runs forward now as if something separate is here (1).⁷

[*na*: as if;

Vajra: lightning-flash]

8.100.8:

Moving swift as mind (1),
the Bird has sped beyond the Iron city (2,4).
He has reached heaven (3,5),
and brought the Soma-delight for Vajrin (6).⁸
[*suparṇa*: the bird with beautiful wings; see *shyena* in (8.82.9)]

8.100.9:

Within the ocean of being (1),
lies the Vajra (lightning) covered over with the water (2).
Many forward-flowing waters coming together (4),
bear to it, its food of strength (3,5).⁹

[*udnā*: water;

balim: the food of strength; offering, (5.1.10)]

⁷ प्र नूनं धावता पृथङ् न इह (1), यो वो अवावरीत् (2),

नि षीं वृतस्य मर्मेणि (3), बज्रमिन्द्रो अपीपतत् (4)

⁸ मनोजवा अयमान (1), आयसीम् अंतरत् पुरम् (2),

दिवं (3), सुपर्णो (4), गत्वाय (5), सोमं बज्रिण आभरत् (6)

⁹ समुद्रे अन्तः (1), शयत उद् ना बज्रौ अभीवृतः (2),

भरन्ति अस्मै (3), संयतः पुरःप्रस्रवणा (4), बलिम् (5)

8.100.10:

Uttering things which the thought has not distinguished (2),
 speech sits rejoicing as the queen of the gods (1,3).
 From the four she milks out their forces and the streams (4).
 But to what place unknown goes her highest (5)?¹⁰
 [payāmsi: streams (of delight) (for our drinking), (10.11.1);
 Four: the four higher worlds]

8.100.11:

The gods have given being to speech (1),
 the herds (animals) utter her in all the forms that being has taken (2).
 The speech is the milch-cow (*dhenu*), full of rapture (6,4),
 and milks out force of being and force of impulsion (5).
 May she (speech) come to us perfectly affirmed (3,7).¹¹

8.100.12:

O Viṣṇu, our comrade, stride out your widest (1)|
 O Heaven, yield your world to Vajra as it pushes wide (2).
 We two would slay the coverer (3),
 we would pour out the rivers of being (4);
 let them flow released in the creations of Indra (5).¹²
 [prasave: creations, (5.42.9);
 Vajra: Indra's lightning;]

¹⁰ यत् वाक् (1), वदन्ति अविचेतनानि (2), राष्ट्रीं देवानां निषसाद मन्द्रा (3),
 चतस्र ऊर्जं दुदुहे पयांसि (4), कं स्विदस्याः परमं जगाम (5)

¹¹ देवीं वार्चम् अजनयन्त देवाः (1), तां विश्वरूपाः पशवो वदन्ति (2),
 सा नो (3), मन्द्रा (4), इषमूर्जं दुहाना (5), धेनुः वाक् (6),
 अस्मानुष सुष्टुता आ एतुं (7)

¹² सखे विष्णो वितरं वि क्रमस्व (1), द्यौः देहि लोकं वज्राय विष्कभे (2),
 हनाव वृत्रं (3), रिणचाव सिन्धून् (4), इन्द्रस्य यन्तु प्रसवे विसृष्टाः (5)

101. Several-Gods

Riṣhi: Jamadagniḥ Bhārgava

Mitra-Varuṇa

8.101.1: Become passive for the extension of the godhead

8.101.2: They guide the chariot of delight

8.101.3: One impetuous runs forward

8.101.4: Protect us from one who has no delight in talking to us

8.101.5: Chant a word of force to Mitra and Varuṇa

Āditya-s (Verse 6)

8.101.6: They, immortal and unoppressed

Ashvins (7-8)

8.101.7: May the offerings go to their goal

8.101.8: You are lauded by the seer Jamadagni

Vāyu (9-10)

8.101.9: Come with perfect thoughts to yajna

8.101.10: Leader of yajna comes by straight paths

Sūrya (11-12)

8.101.11: Truly you are great, a greatness is your labour

8.101.12: You are vast in your inspiration

Uṣha (13)

8.101.13: She is ruddy bright and beautifully shaped

8.101.14: A motion that went beyond the three worlds

Speech (*gauḥ*, 15-16)

8.101.15: I speak to the man who is conscious

8.101.16: Let not the mortal reject this light

Metre: 1,5,7,9,11,13, Bṛhatī; 2,4,6,8,10,12, Satobṛhatī;

3, Gāyatrī; 14-16, Triṣṭup;

8.101.1:

The mortal has called Mitra and Varuṇa into his being (3,5),
to possess it and give the offering (4,6).

Rightly the mortal becomes passive (1),
for the extension in him of the godhead (2).¹

[*abhiṣṭāye*: to possess;

āchakre: to call; *ittha*: rightly, (5.20.4)]

8.101.2:

Abundant is their force and wide their revealed vision (1).

They are the Puruṣa-s, the kings (2),
their inspired hearing is far in range (3).

They by action as with arms (4),
guide the chariot (of delight) (5),
along with the Rays of Sun (6).²

8.101.3:

There is one who runs forward as your messenger (1,3),
O Mitra and Varuṇa (2).

(He is) iron-browed and impetuous in rapture (4).³

[*ajirah*: swift;]

¹ ऋधक् इत्था स मर्त्यः शशमे (1), देवतातये (2),

यो नूनं मित्रावरुणौ (3), अभिष्टाय (4), आचक्रे (5), हव्यदातये (6)

² वर्षिष्ठक्षत्रा उरुचक्षसा (1), नरा राजाना (2), दीर्घश्रुत्तमा (3),

ता बाहुता न दंसना (4), रथर्यतः (5), साकं सूर्यस्य रश्मिभिः (6)

³ प्र यो वाँ (1), मित्रावरुणा (2), अजिरो दूतो अद्रवत् (3),

अयःशीर्षा मदैरघुः (4)

8.101.4:

He who takes no delight in the questioning (1,4),
nor in talking to us (3,4), nor in calling us back (2,4),
protect us from him in the shock of encounter (5),
protect us today with your arms (6).⁴

[*samṛte*: encounter, (5.7.1, *samṛtau*)]

8.101.5:

To Mitra and Āryaman, chant a Word of force (1,5),
O you rich in the truth (2).
To Varuṇa, (chant) a supreme and rhythmed word (3);
to the kings (chant) a song of affirmation (4).⁵

[*sachathyam*: word of force; word of love;]

8.101.6:

They have set in movement a shining one (1,3),
victorious and pleasurable (2), one child of the three (4).
They, immortal and unoppressed (6),
behold the seats of the mortal (5,7).⁶

[*vasu*: shining one, (8.44.24), (8.103.12);

jenyam: victorious, (5.1.5); *arunam*: pleasurable;]

⁴ न यः संपृच्छे (1), न पुनः हवीतवे (2), न संवादाय (3), रमते (4),
तस्मान्नो अद्य समृतेः उरुष्यतं (5), बाहुभ्यां न उरुष्यतम् (6)

⁵ प्र मित्राय प्र अर्यम्णे संचर्यम् (1), ऋतावसो (2),
वरूथ्यं वरुणे छन्द्यं वचः (3), स्तोत्रं राजसु (4), गायत (5)

⁶ ते हिन्विरे (1), अरुणं जेन्यं (2), वसु (3), एकं पुत्रं तिसृणाम् (4),
ते धामानि (5), अमृता मर्त्यानाम् अदब्धा (6), अभि चक्षते (7)

8.101.7:

The words (of my thought) are in labour (1);
the deeds I shall do are full of illumination (2).

O Ashvins, come then both of you, one in comradeship (3),
to the offerings that they may go to their goal (4).⁷

[*vīṭaye*: for their advent, (8.60.4); for manifestation, (5.26.2);]

8.101.8:

O Ashvins, rich in the plenty of substance (2),
we offer you a delight free from the Rākṣasa-s (1).
Come bringing forward the supreme lady of offering (3).
O Gods, you are lauded by (the seer) Jamadagni (4).⁸

[*itam*: come;

prāchīm: supreme; in front (S)

hotrām: lady of offering; chant (S);

pra-tirantau: bring forward (7.7.6); to increase, (1.113.16);

Line 3 has a quite different meaning according to S.]

8.101.9:

O Vāyu, come with perfect thoughts (1),
to our yajna that reaches to heaven (2).
The purifying sense of Soma in its upward motion (4),
has been worked for you within with this pure brightness (3,5).⁹

⁷ आ मे वचांसि उद्यता (1), द्युमत्तमानि कर्त्वा (2),

उभा यातं नासत्या सजोषसा (3), प्रति हव्यानि वीतये (4)

⁸ रातिं यद्वाम् अरक्षसं हवामहे युवाभ्यां (1), वाजिनीवसू (2),

प्राचीं होत्रां प्रतिरन्तौ इतं (3), नरा गृणाना जमदग्निना (4)

⁹ आ नो यज्ञं दिविस्पृशं (1), वायौ याहि सुमन्मभिः (2),

अन्तः (3), पवित्रं उपरि श्रीणानो (4), अयं शुक्रो अयामि ते (5)

8.101.10:

The leader of yajna comes by straightest paths (2),
 to the offerings to be conveyed for the advent (of gods) (1,3).
 O Vāyu (who yokes) the steeds of life (4),
 come to the drink of two kinds of Soma (5),
 the (Soma) pure and that mixed with the milk (6).¹⁰
 [āshiram: infusions; here it is milk, the yield of Ray-cow (go);
 Lines 1,3: The same phrase is in (1.74.4);]

8.101.11:

Truly you are great, O Sūrya (1),
 truly you are great, O Son of Aditi (2).
 Great are you in your being (3).
 A greatness is your labour (4).
 Certainly are you great (5).¹¹
 [bat: truly;
 pañiyasi: more effective in labour, (5.6.4);
 pañiṣṭham: powerful to act, (3.1.13);
 Sūrya: Master of illumination; Aditi: Goddess of Infinity;]

8.101.12:

O Sūrya, you are vast in your inspiration (1).
 O God, you are great forever (2).
 You are the mighty one by the greatness of Gods (3),
 for they set you in front (4),
 in a pervading and unconquerable light (5).¹²

¹⁰ वेति (1), अ॒ध्व॒र्युः प॒थि॒भ्री रजि॒ष्ठैः (2), प्र॒ति ह॒व्यानि॒ वी॒तये॑ (3),
 अ॒धा नि॒युत्व॑ (4), उ॒भय॑स्य नः पिब (5), शुचिं॑ सोमं॒ गवा॑शिरम् (6)

¹¹ बट् म॒हाँ अ॒सि सूर्य॑ (1), बट् आ॒दित्य॑ म॒हाँ अ॒सि (2),
 म॒हस्ते॑ स॒तो (3), म॒हिमा॑ प॒नस्य॑ते (4), अ॒द्धा दे॒व म॒हाँ अ॒सि (5)

¹² बट् सूर्य॑ श्रव॑सा म॒हाँ अ॒सि (1), स॒त्रा दे॒व म॒हाँ अ॒सि (2),
 म॒ह्ना दे॒वाना॑मसु॒र्यः (3), पु॒रोहि॑तो (4), वि॒भु ज्योतिः॑ अ॒दाभ्य॑म् (5)

8.101.13:

She (Uṣha) is here below, luminous (1),
 beautifully shaped and ruddy-bright (2).
 She appears coming to us as one varied in hue (3),
 between his ten arms (4).¹³

8.101.14:

They travelled with a motion (1,3),
 that went beyond the three worlds of beings (2);
 others travelled around that illumination (4).
 Vastly he stood within the worlds (5),
 purified and resplendent he entered in (6).¹⁴

[*āyam*: to come away, (10.51.6);

ni vivishre: entered around, (3.7.1)

According to the *anukramanī*, this verse deals with Pavamāna Soma.]

8.101.15:

She is the mother of Rudra-s, the daughter of Vasu-s (1).
 She is the sister of Āditya-s, periphery of the truth (2).
 Now I speak to that man who is conscious (3).
 Hurt not the light that is without the stain of evil (*anāgām*) (4).
 (Harm not) the Infinite (Aditi) who does not divide (5).¹⁵

[*gām*: Light; also in Tai. Ar. (6.12.1); Verses (15-16) are addressed to the deity of speech.

nābhiḥ: navel centre; centre, (4.10.8); periphery (SA);]

¹³ इयं या नीची अर्किणी (1), रूपा रोहिण्या कृता (2),

चित्रेव प्रति अंदर्शी आयति (3), अन्तर्दशसु बाहुषु (4)

¹⁴ प्रजा ह (1), तिस्रो अति (2), आर्यम् ईयुः (3), नि अन्या अर्कमभितौ
 विविश्रे (4), बृहद्व तस्थौ भुवनेष्वन्तः (5), पवमानो हरित आ विवेश (6)

¹⁵ माता रुद्राणां दुहिता वसूनां (1), स्वसादित्यानाम् अमृतस्य नाभिः (2),
 प्र नु वौचं चिकितुषे जनाय (3), मा गाम् अनागाम् (4), अदितिं बधिष्ट (5)

8.101.16:

(The light) knows the Word (1), and sends for the Word (2).

All the thoughts approach to serve (the Word) (3).

She, divine, has gone abroad for the sake of gods (4).

Let not the mortal reject this light (5),

in the littleness of his understanding (6).¹⁶

[*mā pari ā avṛkta*: not reject;

Line 1: Light; same as that in line 5; *gām*, Ray-cow]

102. Agni

Riṣi: Prayogaḥ Bhārgavaḥ; Agniḥ Pāvakaḥ Bārhaspatyaḥ;

Agniḥ Ḡṛhapatiḥ Sahasasputraḥ; Agniḥ Yaviṣṭhyaḥ

8.102.1: You are the seer and the youth

8.102.2: With our word of prayer and works, bring the gods

8.102.3: With you as our ally

8.102.4: The ocean-dwelling fire

8.102.5: Force with the sound of wind and cry of rain

8.102.6: Creation of the creator-Sun (*savituh*)

8.102.7: May he come to be with us

8.102.8: Forms made glorious by his will at work

8.102.9: Agni travels towards all glories

8.102.10: Laud Agni in the sacrifices

8.102.11: Agni dwells eldest in our home

8.102.12: The friend who takes a man to the goal of his journey

8.102.13: Giver as his companion

8.102.14: The triple seat of sacrifice is united

8.102.15: His abode is like a happy form of Sun

8.102.16: Bring to us the gods by our thinkings

8.102.17: The gods brought you to birth as seer

8.102.18: Set you within as a thinker

8.102.19: I bring the little I have

8.102.20: Accept what we place for you

¹⁶ वचोविदं (1), वाचम् उदीरयन्ती (2), विश्वाभिः धीभिः उपतिष्ठमानाम् (3),
देवीं देवेभ्यः परि आ-ईयुषीं (4), गाम् आ मावृक्त मर्त्यो (5), दध्नचैताः (6)

8.102.21: What is eaten by ant is your food of light

8.102.22: Let mortal cling to the Thought

Metre: Gāyatrī

8.102.1:

O divine Agni, you establish a vast expansion for the giver (1).

You are the seer, the youth, the master of the house (2).¹

[*gr̥hapatiḥ*: master of the house; epithet used exclusively for Agni in 20 verses; (8.60.19); also seer of the mantra]

8.102.2:

O Fire of the wide light, who is awake to knowledge (4),

go with our word of prayer (1), and of works (3),

and bring the gods (2,5).²

8.102.3:

With you indeed as an ally (1),

most strong in your urge (3),

we overcome (the foes) for the conquest of the plenitude (2,4).³

8.102.4:

Even as the Flame-Seer, Son of the Wideness (1),

even as the Doer of Works (3),

I invoke the pure ocean-dwelling Fire (2,4).⁴

[Bṛgu: the Flame-Seer;

apnavānavat: even as the doer of works,

apnavāna: doer of works, (4.7.1)]

¹ त्वमग्ने बृहद्व्यो दधासि देव दाशुषे (1), कविः गृहपतिः युवा (2)

² स न ईळानया सह (1), देवाँ अग्ने (2), दुवस्युवा (3),
चिकित् बिभानो (4), आ बंह (5)

³ त्वया ह स्वित् युजा (1), वयं (2), चोदिष्टेन यविष्ठ्य (3),
अभि ष्मो वार्जसातये (4)

⁴ और्व-भृगुवत् (1), शुचिम् (2), अप्रवानवत् (3),
आ हुवे अग्निं समुद्रवाससम् (4)

8.102.5:

I call the ocean-dwelling Fire (1,4),
the force, the seer which has the cry of the rain (3),
and the sound of the wind (2).⁵

8.102.6:

I call the ocean-dwelling Fire (3),
like the creation of the Creator-Sun (1),
like the delight of the Lord of Delight (2).⁶

8.102.7,8:

Agni is the forceful offspring of the pilgrim-sacrifices (2,5).
As Agni grows in his multitudes (1,3),
may he come towards us to be with us (4,6),
like the Form-Maker coming to the forms he has to carve (7),
made glorious by his will at work (8).^{7,8}

8.102.9:

This Fire travels in the gods (1,3),
towards all glories (2).
May he come to us with the plenitudes (4).⁹

⁵ हुवे (1), वातस्वनं (2), कविं पर्जन्यक्रन्धं सहः (3), अग्निं समुद्रवाससम् (4)

⁶ आ सवं संवितुर्यथा (1), भगस्येव भुजिं (2), हुवे अग्निं समुद्रवाससम् (3)

⁷ अग्निं वो वृधन्तम् (1), अध्वराणां (2), पुरूतमम् (3),

अच्छा (4), नप्त्रे सहस्वते (5)

⁸ अयं यथा न आभुवत् (6), त्वष्टा रूपेव तक्ष्या (7),

अस्य क्रत्वा यशस्वतः (8)

⁹ अयं (1), विश्वा अभि श्रियो (2), अग्निर्देवेषु पत्यते (3),

आ वाजैरुप नो गमत् (4)

8.102.10:

Laud here (2),
 the supreme Agni in the sacrifices (4),
 the most glorious among all the priests of the call (1,3).¹⁰
 [*pūrvyam*: supreme; ancient;
viśveṣhām: among all]

8.102.11:

The intense Fire with its purifying light (1),
 dwells eldest in our homes (2).
 He shines out as one who hears from afar (3).¹¹

8.102.12:

O illumined sage, declare him (1,3),
 as the powerful and conquering war-horse (2,4),
 as the friend who takes man to the goal of his journey (5).¹²

8.102.13:

Towards you come the words of the giver of the offerings (1,3,5),
 marking you out as a companion (2,4).
 (May you two) stand firm in the might of the wind (6).¹³

¹⁰ विश्वेषाम् (1), इह स्तुहि (2), होतृणां यशस्तमम् (3),
 अग्निं यज्ञेषु पूर्वम् (4)

¹¹ शिरं पावकशौचिषं (1), ज्येष्ठो यो दमेषु आ (2), दीदाय दीर्घश्रुतमः (3)

¹² तम् (1), अर्वन्तं न सानसिं (2), गृणीहि विप्र (3),
 शुष्मिणम् (4), मित्रं न यातयत्-जनम् (5)

¹³ उप त्वा (1), जामयो (2), गिरो (3), देदिशतीः (4),
 हविष्कृतः (5), वायोः अनीके अस्थिरन् (6)

8.102.14,15:

Your triple-seat of sacrifice is untied and unconfined (1,3).

The waters also have established your abode (4).

The abode of the bounteous godhead

with its inviolate safeties (5),

stands like a happy form of the Sun (2,6).^{14,15}

[*tasthau*: to stand, (8.102.14), (10.4.5);

upadṛk: a form which oversees, (9.54.2);

tridhātu: see (8.47.10)]

8.102.16:

O divine Agni, by our thinkings of the light (1),

burning with your flame (2),

bring to us the gods and do them sacrifice (3).¹⁶

8.102.17:

The mothers bore you (1).

The gods brought you to birth as the seer (2),

the immortal, the carrier of offering, O Angira (4,3).¹⁷

8.102.18:

O Agni, O seer (2),

they set you within as the thinker (1,4),

the desirable messenger, carrier of the offerings (3).¹⁸

¹⁴ यस्य त्रिधातु अवृतं बर्हिः (1), तस्थौ (2), असंदिनम् (3),

आर्षः चित् नि दधा पदम् (4)

¹⁵ पदं देवस्य मीळुषो अनाधृष्टाभिः कृतिभिः (5), भद्रा सूर्य इव उपदृक् (6)

¹⁶ अग्रे घृतस्य धीतिभिः (1), तेपानो देव शोचिषां (2),

आ देवान् वक्षि यक्षि च (3)

¹⁷ तं त्वाजनन्त मातरः (1), कविं देवासौ (2), अङ्गिरः (3),

हव्यवाहममर्त्यम् (4)

¹⁸ प्रचेतसं त्वा (1), कवे अग्रे (2), दूतं वरेण्यम् हव्यवाहं (3), नि षेदिरे (4)

8.102.19:

Mine is not the cow unslayable (1);
I have no axe at hand (2),
so I bring to thee this little that I have (3).¹⁹

8.102.20:

What we place for thee, a few chance logs (1),
them accept, O ever-young Fire (2).²⁰
[Also in Tai. Sam. (4.1.10.1), Atharva Veda (19.64.3)]

8.102.21:

What is eaten by the ant (1),
what the white ant overruns (2),
let all that be to you as if your food of light (3).²¹
[Every creature such as ant, regarded as insignificant, has its role in the cosmos and contributes to the light.]

8.102.22:

Kindling Agni (1),
let mortal man cling with his mind to the Thought (2).
By things luminous I kindle the Fire (3).²²
[*vivasvabhiḥ*: luminous things; shining ones]

¹⁹ न॒हि मे॒ अस्ति॑ अ॒ष्ट्या (१), न स्व॒र्धितिः॑ वन॒न्वति॑ (२),
अथ॑ ए॒ताह॑क् भ॒रामि॑ ते (३)

²⁰ यद॒ग्रे कानि॑ कानि॑ चि॒दा ते॒ दासू॑णि द॒ध्मसि॑ (१), ता जु॑षस्व यवि॒ष्ट्य (२)

²¹ यत् अ॒त्ति उ॒प॒जिहि॑का (१), यद्व॒म्रो अ॒तिस॑र्षति (२), सर्वं॑ तद॒स्तु ते॒ घृत॑म् (३)

²² अ॒ग्निमि॒न्धा॒नो (१), मन॑सा धि॒यं स॒चेत् म॒र्त्यः (२), अ॒ग्निमी॒धे वि॒वस्व॑भिः (३)

103. Agni

Riṣhi: Sobhariḥ Kāṇvaḥ

8.103.1: The great path-finder

8.103.2: Lit by the servant of heaven

8.103.3: Men serve him by the self, by their thoughts

8.103.4: Agni holds the hero in himself

8.103.5: All beautiful things in the godheads

8.103.6: To him our lauds go forth

8.103.7: The seekers make him bright by words

8.103.8: Agni, the possessor of truth

8.103.9: May his new right thinking come to us

8.103.10: Most beloved of the beloved

8.103.11: He conquers multitudes by the thought

8.103.12: May he be not angry with us

8.103.13: Invokers with inappropriate movements

8.103.14: Come with Rudra-s, for the drink of Soma

Metre: 1-4,6, Bṛhatī; 5, Virāḍrūpā; 7,9,11,13, Satobṛhatī;

8,12, Kakup (8/12/8); 10, Hrasīyasī (6/6/7); 14, Anuṣṭup;

8.103.1:

He is seen, the great path-finder (1),
in whom they have founded the laws of our action (2).
To Agni well-born, increaser of the Āryan (3),
go our words (4).¹

8.103.2:

Lit by the Servant of Heaven, Agni in his might (1,3),
travels along our mother earth towards the gods (2,4);
on heaven's peak he takes his stand (5).²

¹ अदर्शि गातुवित्तमो (1), यस्मिन् ब्रतानि आदधुः (2),
उपो षु जातमार्यस्य वर्धनम् अग्निं (3), नक्षन्त नो गिरः (4)

² प्र दैवोदासो अग्निं (1), देवाँ अच्छा (2), न मज्मना (3),
अनु मातरं पृथिवीं वि वावृते (4), तस्थौ नाकस्य सानवि (5)

8.103.3:

Men doing the works that have to be done (1,3),
grow luminous because of him (2).

They serve by the self, by their thoughts (6).

(He is) conqueror of the thousands (4),
as if in the winning of the purities (5).³

[*tmanā*: by the self, by themselves]

8.103.4:

You will lead the mortal to the Riches (1),
who gives to thee, O shining One (2).

O Agni, he holds in himself, the hero (3),
who utters the word, who increases the thousands (4).⁴

8.103.5:

By the war-horse, he rends open the plenitude (2),
even in the strong place (1).

He founds an imperishable inspired knowledge (3).

O one of many riches, in you we ever hold (5,7),
all beautiful things in the godheads (6,4).⁵

8.103.6:

He gives to us all treasures (1),
and is men's rapturous Priest of the call (2);
to Him our lauds go forth (4),
as if supreme vessels of the Soma-delight (3).⁶

³ यस्मात् (1), रेजन्त (2), कृष्टयः चर्कृत्यानि कृण्वतः (3).

सहस्रसां (4), मेघसातौ इव (5), त्मना अग्निं धीभिः संपर्यत (6)

⁴ प्र यं राये निनीषसि मर्तो (1), यस्तै वसो दाशत् (2),

स वीरं धत्ते अग्र (3), उक्थशंसिनं त्मना सहस्रपोषिणाम् (4)

⁵ स हृह्वे चिद्भि (1), तृणन्ति वाजम् अर्वता (2), स धत्ते अक्षिति श्रवः (3),

त्वे दैवत्रा सदा (4), पुरुवसो (5), विश्वा वामानि (6), धीमहि (7)

⁶ यो विश्वा दयते वसु (1), होता मन्द्रो जनानाम् (2),

मधोर्न पात्रा प्रथमानि (3), अस्मै प्र स्तोमा यन्ति अग्रये (4)

8.103.7:

The lavish givers, the seekers of the godhead,
 make him bright by their words (4,2),
 as if leading a chariot-horse (1,3).
 O powerful for action, O lord of peoples (7),
 in the son of our begettings (6),
 you carry achievement of the possessors of riches (8),
 beyond both the heaven and earth (5).⁷

[*ubhe*: both, both heaven and earth]

8.103.8:

Coming to Agni, with the laud (5),
 chant to the most bounteous one (1,3),
 the possessor of the Truth, the brilliant in light (2,4).⁸

8.103.9:

High-kindled, fed with the offering full of light (2),
 the lord of riches conquers a heroic glory (1).
 Often may his new right thinking (3),
 come towards us with the plenitudes (4).⁹

[*kuvit*: often]

⁷ अश्वं न (1), गीर्भी (2), रथ्यं (3), सुदानवो मर्मज्यन्ते देवयवः (4),
 उभे (5), तोके तनये (6), दस्म विशपते (7), पर्षि राधो मघोनाम् (8)

⁸ प्र मंहिष्ठाय गायत (1), क्रतव्रै (2), बृहते (3),
 शुक्रशौचिषे (4), उपस्तुतासो अग्रये (5)

⁹ आ वंसते मघवा वीरवद्यशः (1), समिद्धो द्युम्याहुतः (2),
 कुबिन्नो अस्य सुमतिः नवीयसी (3), अच्छा वाजैभिः आगमत् (4)

8.103.10:

O one who presses the Soma (3),
 laud the Fire, the guest (2,4),
 most beloved of the beloved (1),
 the controller of the chariots (5).¹⁰

8.103.11:

The master of sacrifice turns towards us (2),
 the hidden treasures, which have now risen and known (1).
 His downward descent is a rush as of waves hard to cross (3),
 when he conquers by the thought the plenitudes (4).¹¹
 [niditā: hidden; pravane: downward descent;]

8.103.12:

May not Agni be angry with us (1).
 (He is) the guest, the shining One widely proclaimed (2).
 This is he, the perfect hotar, perfect in the pilgrim-rite (3).¹²

¹⁰ प्रेष्टुमु प्रियाणां (1), स्तुहि (2), आसाव (3),

अतिथिम् अग्निं (4), रथानां यमम् (5)

¹¹ उदिता यो निदिता वेदिता वस्वा (1), यज्ञियो ववर्तति (2),

दुष्टरा यस्य प्रवणे नोर्मयो (3), धिया वाजं सिषासतः (4)

¹² मा नौ हणीताम् (1), अतिथिः वसुरग्निः पुरुप्रशस्त (2),

एषः यः सुहोता स्वध्वरः (3)

8.103.13:

May they not come to harm (1),
 by any of their movements (3),
 who approach you with invocation, O Fire, O shining One (2).
 The singer of the hymn (4),
 who has given the offering (6),
 and does well the pilgrim-rite (7),
 demands of you the office of the messenger (5).¹³

[*Itte*: to demand, to desire, (5.12.6);

Lines 1,2: Some of the movements of the invokers may be inappropriate. The prayer is that the wrong movements should be pardoned and they may not come to harm.

Line 5: The singer demands that Agni do his task of being a messenger, conveying the offerings to the respective gods.]

8.103.14:

Come, O Fire, with the Rudra-s, a friend of Maruts (1),
 for the drinking of the Soma (2).
 Come to the laud of Sobhari (3),
 and take your rapture in the godhead of the Sun-world (4).¹⁴

¹³ मो ते रिष॒न्ये (1), अ॒च्छौ॒क्तिभिः व॒सो अ॒ग्ने (2), केभिः चि॒त् ए॒वैः (3),
 की॒रिः चि॒त् हि (4), त्वा॒म् ई॒द्वे दू॒त्याय (5), रा॒त॒ह॒व्यः (6), स्व॒ध्व॒रः (7)

¹⁴ आ॒ग्ने॒ याहि म॒रुत्सं॒खा रु॒द्रेभिः (1), सोम॑पीतये (2),
 सोम॑र्या॒ उप॑ सु॒ष्टुतिं (3), मा॒द॒र्य॒स्व स्व॑र्णरि (4)

II. Appendices

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2. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgarī Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai site, might, light

औ au pout, out,

ऋ r comment below

Consonants:

क् k kick, kite, cut

ग g gut, gig, go

च	ch	chug, church
ज	j	jug, jig, jar
ट	t	tub, tiger
ड	ḍ	deed, dog
त	t	math, thin
द	d	mother, gather
प	p	pun, pat, peet
ब	b	bin, bar, bun
म	m	man, me, mist
न	n	net, nose
य	y	yes, yet
र	r	red
ल	l	life, lid
व	v	water, wood
स्	s	sing, sit
ष	sh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ढ; ḍh ढ;
ph फ; bh भ; ng (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̥t *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ḥ'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ'; Example:

māṣmṛtāt माऽमृतात् = मा + अमृतात्

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